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THE AMPHITRUO OF PLAUTUS

Edited with Introduction and Notes

BY

ARTHUR PALMER, M.A.

FELLOW AND PROFESSOR OF LATIN IN TRINITY COLLEGE, DUBLIN; EDITOR OF PROPERTIUS, THE SATIRES OF HORACE, ETC.

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PREFACE.

THIS edition of *The Amphitruo* is intended as a companion volume to my friend Professor Tyrrell's edition of the *Miles Gloriosus*. In attempting, to the best of my ability, to carry on the work so well begun, I have the satisfaction of finding that my views on the chief points in dispute among Plautine critics coincide in the main, so far as they are fully formed, with those of Professor Tyrrell, so that I have been able to construct the book on the same lines as his *Miles*. I say, so far as my views are fully formed: for whereas I have been able to arrive at a decided opinion on many points, there are others on which I confess I am still in a state of ἐποχή. There is no author about whom it is more risky to dogmatize than Plautus: no author concerning whose text the critic may more truly remark:

γηράσκω δ' ἀεὶ πολλὰ διδασκόμενος.

The reader will observe at once that Bentley's

system of accentuation is not adopted throughout this edition. It is only used at the beginning of scenes: at the beginning of a new metre: in the rarer metres: and where the scansion is likely to cause the reader to pause. For instance, I employ an accent over a monosyllable when unelided in the first syllable of a resolved arsis, as:

Verum periclitatus sûm maximum bonum.

On the other hand I have adopted Ritschl's mark for synizesis or synaeresis, ˅ over a vowel, as *mĕam*, or, when we may suppose a diphthong was sounded, ^, as *quotus*. By this means the student often gets information where Bentley's system is useless or even childish: for instance 1. 2. 15:

atque insimulabit ĕam probri; tum meus pater.

By so printing the line the attention of the student is called to the fact that the third foot is not an anapaest; such a division of an anapaest being illegitimate. By merely accentuating the line as an Iambic trimeter the reader learns nothing. This system has to a limited extent been adopted by Leo: I have used it much more largely: and shall in future carry it out even more thoroughly.

I acknowledge very deep obligations to the critical apparatus of Messrs. Goetz and Loewe, which is the foundation of my own. It is hoped that the considerable additions to and omissions from it which

I have made will appear to justify the free use I have made of their collation. Next to Goetz and Loewe, I am most indebted to Ussing's practical and serviceable edition, which is on the whole the best commentary on *The Amphitruo* existing. I have also made much use of Leo's text. Of editions of other plays, Tyrrell's *Miles*, Sonnenschein's *Captivi* and *Mostellaria*, and Brix's four plays have been constantly beside me.

Of other works relating to Plautus, the following have been most frequently consulted: W. Christ, *Metrik der Griechen und Römer*, ed. 2, 1879; Ritschl, *Prolegomena to the Trinummus*, 1848; C. F. W. Mueller, *Plautinische Prosodie*, 1869; A. Spengel, *T. Maccius Plautus*, 1865, and *Reformvorschläge*, 1882; O. Seyffert, *De Bacchiacorum Versuum usu Plautino*, 1864; A. Luchs, *Quaestiones Metricae*, 1873, and *Commentationes Prosodiacae*, 1883; F. Schmidt, *Quaestiones de Pronominum Demonstrativorum Formis Plautinis*, 1875; W. Studemund, *De Canticis Plautinis*, 1864; C. Rothe, *Quaestiones Grammaticae*, 1876.

I have added two Appendices. The first contains Spengel's arrangement of the Cantica in *The Amphitruo* as given in his *Reformvorschläge*: the second a selection of emendations in the text of Plautus which I have from time to time published in *Hermathena* and elsewhere. I hope these conjectures may not be without interest to the student: many of

them touch on points treated in the Notes to *The Amphitruo*. In publishing these I take the opportunity of restoring to their proper parents some of their literary progeny which I had unintentionally kidnapped. It was not without separate pangs that I parted with *aliquo saltu*, *Mil.* 2. 2. 66, which is due to A. Kiessling: *ovis*, *Pers.* 2. 1. 6, which is claimed by O. Seyffert: and *di iuvere*, *Cas.* 2. 6. 65, which belongs to A. Spengel. One of the chief discouragements to the emendator is the fact that he so often finds his conjecture anticipated, not in any accessible edition, but in some recondite German periodical.

I desire to return my best thanks to Professor E. A. Sonnenschein, and to my friends and colleagues, Mr. L. C. Purser and Mr. J. I. Beare, for reading my proofs, and for many important suggestions and criticisms.

TRINITY COLLEGE,
DUBLIN, *February*, 1890.

CONTENTS.

	PAGE
Introduction,	xi
Text,	1
Notes,	123
Appendix I.,	241
Appendix II.,	247
Index,	261
Addenda and Corrigenda,	270

INTRODUCTION.

THE plot of *The Amphitruo* is, or rather was, as follows. Amphitruo and his newly-married wife are resident in Thebes.[1] Creon, the king of Thebes, has given Amphitruo the command of his army against the piratical Teleboae. Amphitruo departs leaving

[1] The play assigns no cause for Amphitruo's residence at Thebes, nor does this concern the plot in any way. Apollodorus (*Bibl.* 2. 48) narrates that Amphitryon had accidentally slain Electryon, the father of his betrothed wife Alcmena, and had fled to Thebes, where Creon was reigning. Hence, he tells us, Amphitryon led an expedition against the Teleboae, to take vengeance on their king, Pterelaus, who had killed Alcmena's brother. This differs from the play which represents Amphitruo merely as Creon's general against the Teleboae, and the quarrel with them, apparently, as Creon's quarrel. The play differs from Apollodorus in other respects also. The latter represents the night as three times its ordinary length: Plautus simply as somewhat longer. According to Apollodorus, Hercules was eight months old when he strangled the serpents: Plautus represents him as just born. Apollodorus represents Amphitryon to have consulted the seer Tiresias, and to have been reconciled to his wife by his assurance that it was Jupiter who had visited her. In the play Jupiter himself explains everything.

his wife pregnant. During his absence Jupiter becomes enamoured of Alcumena, and assumes the guise of Amphitruo, Mercury at the same time taking the dress and form of Amphitruo's slave, Sosia. Jupiter visits Alcumena, pretending that he has returned from the conquest of the Teleboae, tells her how he has slain their king, Pterelaus, with his own hand, and presents her with the golden goblet of Pterelaus. At the same time the night is preternaturally lengthened. Amphitruo having conquered the Teleboae, and returned by ship to the harbour of Thebes, sends Sosia forward at night to his house to give Alcumena tidings of his safe arrival. Sosia finds Mercury on the watch, and is driven away by him. Sosia returns to the harbour to his master, and tells him of his strange encounter with his second self, and how he was prevented coming near the house. Master and man set out together for the house of the former. Jupiter, as day is on the point of breaking, has just said farewell to Alcumena, and quitted the house. Amphitruo, to his wife's amazement, salutes her as though he had been long absent, and is thoroughly mystified by her assertion that he had spent the night with her. He is convinced of her infidelity, announces his intention of divorcing her, and determines to appeal to Naucrates, a relation of his wife and his fellow-passenger, whether her assertion is not utterly false.

The legend naturally supplied the writer v materials thus far, but the author of the play added to and improved on the legend by the follow particulars. Jupiter, not satisfied with the mysti tion of Amphitruo, returns to Alcumena, and tells that all he (Amphitruo) had just reproached her w was said as a joke. While this interview is go on, Amphitruo approaches the house, having in v sought everywhere for Naucrates. Mercury in guise of Sosia mounts on the roof of the house, wa Amphitruo off, loads him with abuse, and fins drenches him with water. Amphitruo, at his w end with rage, in a scene which is most unfortunat almost entirely lost, encounters Jupiter in his (A phitruo's) likeness. He at once accuses him of bei an adulterer: Jupiter retorts the charge. It is cided at last that it should be left to Blepharo, t helmsman of Amphitruo's ship, to decide which of t twain is the real Amphitruo. To Amphitruo's chagr Blepharo confesses his inability to decide which which. Jupiter enters the house. Amphitruo, lock out, is now almost driven mad: he asserts his resol tion of breaking into his house and perpetrating indiscriminate massacre, when a terrific thunderstor breaks, and he falls speechless to the ground. Bromi a maid servant, comes out in alarm and finds h master lying speechless. On his coming to himsel she relates the miraculous delivery of Alcumena

twins, and tells how one of these had just leaped from his cradle and strangled two enormous serpents. Amphitruo declares his intention of consulting the seer Tiresias, when Jupiter appears in his proper form amid peals of thunder and explains everything.

From what Greek source Plautus borrowed *The Amphitruo* is unknown. Sophocles wrote an *Amphitryon*, but it was a tragedy: it was, it seems, copied by Accius. Euripides wrote an *Alcmena*,[1] a tragedy, of which a large number of fragments have come down to us, none in the least resembling any part of *The Amphitruo*. Archippus, a poet of the Old Comedy, who lived at the end of the 5th century B.C., wrote a comedy of the name, but there is nothing in our *Amphitruo* of the character of the Old Comedy, nothing at all resembling the few fragments of Archippus's play which have come down to us. The "Long Night" (*νὺξ μακρά*) of Plato Comicus is a title which, as far as it goes, justifies the suggestion of Casaubon that it may have been the original of our *Amphitruo*, but there is no evidence forthcoming to make this more than a suggestion. Some have sought the source of the play in the *ἱλαροτραγωδία* or *φλυακογραφία* (burlesque) of the Sicilian Rhinthon, who, we know from Athenaeus, wrote an *Amphitryon*:

[1] Mentioned by Plautus, *Rud.* 1. 1. 4:

Non ventus fuit, verum Alcumena Euripidi.

and it is most likely that *The Amphitruo* is an exalted[1] *Rhinthonica*. Traces of burlesque, for instance the old age of *Amphitruo*, still exist, perhaps not noticed by Plautus himself: while the general sentiment and treatment are those of comedy pure and simple. The plot may be Rhinthon's, the treatment is that of Plautus.

We would gladly, if we dared, suppose the play to be an original conception, but such a supposition is, of course, impossible. But though not original, the play is the most original of all the plays of Plautus. A Roman tone pervades it. In reading the account given by Sosia of the campaign against the Teleboae, we feel as if Plautus had versified a page of some old Latin Annalist. The ultimatum of Amphitruo, with its demand for restitution, and threat in case of refusal, the pitched battle, and crushing defeat of the enemy: the slaying of the commander-in-chief of the enemy

[1] There is a circumstance which inclines us to believe that *The Amphitruo* was rather founded on than translated from a Greek source. Plautus places Thebes near the sea shore. The arrival of Amphitruo by sea at the harbour of Thebes is several times stated, and is almost essential to the plot as described by Plautus. No Greek poet could have made this mistake. The Athenians knew Thebes as well as the Romans knew Capua. Even a Syracusan audience would have hooted such ignorance. But Plautus was as careless of geography as Shakespeare, who makes Bohemia a maritime country.

by Amphitruo with his own hand, these particulars are all in proper Livian style. Then Alcumena herself is a true Roman wife, fulfilling the Roman conception of an equal consort with great dignity and perfection. Indeed *The Amphitruo* must have been, when entire, one of the best plays written by Plautus. Although it does not attain to the high tone of the *Captivi*, with its tale of chivalrous devotion, nor to the romantic honour depicted in the *Trinummus*, *The Amphitruo* cannot have been deserving of a place lower than third among the plays of Plautus. Were it not for the cardinal defect in the plot, referred to in the Notes on Act 1. Sc. 2. 76, it would deserve even a higher place. The admirable delicacy with which a dangerous subject is treated alone shows a master's hand. It is sufficient to contrast it with Molière's *Amphitryon* to show the immeasurable superiority of Plautus: it would be an insult to Plautus to compare it with Dryden's. Whatever Molière has added to Plautus has been a detriment:[1] wherever he has departed from the treatment of Plautus he has lowered his conception. It may be said Plautus was only an

[1] The loss of what must have been the best scene in the play gave Molière a great opportunity to show what stuff he was made of. His wretched failure in supplying the gap, contrasted even with his own version of the other parts of the play, is a strong testimony to the superior genius of the original constructor of the plot, whoever he was.

adapter, but I am now comparing him with an adapter. Neither Molière nor Dryden for one instant arrived at the conception of the loving husband and faithful wife which Plautus places before us. The play is the most simple, dignified, and tender of all the plays of Plautus.

> Amphitruo uxorem salutat laetus speratam suam,
> quam omnium Thebis vir unam esse optumam diiudicat,
> quamque adeo cives Thebani vero rumiferant probam:

these are the becoming words in which the returning warrior salutes his wife. And we have a fine conception of a woman's duties put into the mouth of Alcumena,

> non ego illam mihi dotem duco esse, quae dos dicitur,
> sed pudicitiam et pudorem et sedatum cupidinem,
> deum metum, parentum amorem et cognatum concordiam,
> tibi morigera atque ut munifica sim bonis, prosim probis.

and in the indignant but calm

> nunc, quando factis me impudicis abstinei,
> ab impudicis dictis avorti volo.

But the tenderness of a loving wife cannot be prevented from breaking out when Amphitruo, as she thinks him, invokes the anger of Jupiter on himself:

> ah propitius sit potius:

which has its counterpart in Amphitruo's exclamation on hearing of his wife's happy delivery:

> iam istuc gaudeo,
> ut ut erga me meritast.

These are points that second class poets, even poets so high in the second class as Molière, altogether miss, poets who looked on *The Amphitruo* as a mere farce. As a farce the play must simply have been perfection.

The Text.

The difficulties of restoring Plautus are caused by many things. In the first place, the language in the time of Plautus was in a state of rapid transition. Old forms were contending with new; and Plautus sometimes used the ancient, sometimes the modern form. The transcribers of the age of Hadrian effected much the same alteration of the text of Plautus as would now result if an editor were set the task of reproducing Chaucer in modern English. They abolished the old forms in most instances, but allowed them to remain when they misunderstood them for something else, sometimes when they saw that they were necessary to the metre. In metre they observed that Plautus allowed himself certain licenses, but misunderstanding these they thought themselves justified in permitting them to an extent which far transcended Plautus's limits and violated his rules. This especially applies to the case of hiatus. It would be very easy to admit hiatus wherever the MSS. exhibit it, provided that the verse will scan. It would, on the other hand, be very easy to deny

hiatus altogether with Mueller and Leo, and set about amending the text wherever hiatus occurs. Nothing could be more delightful. The critic would have a large and pleasant field for exhibiting his powers. But the real task of the Plautine critic is the difficult one of keeping the just mean between these two extremes; to distinguish between the license of the transcribers, and the rules of the author himself: to lay down the latter as his guide; and to apply them with judgment and common sense to each instance as it occurs. It is only possible to lay down general laws for Plautus to a limited extent.

MSS. There was, in very early times, a double recension of the plays of Plautus: one, the Ambrosian recension, represented by the Ambrosian palimpsest of the fourth century in the Ambrosian library at Milan; the other, the Palatine recension, as represented by what are commonly call'ed the Palatine MSS. B C D. We are without the assistance of the Ambrosian palimpsest in *The Amphitruo*: an immense though not unmixed loss. We should have been glad to have had the utterances of that Sibylline book of criticism reported respecting such prodigious readings as 1. 1. 161 and 1. 3. 51, even though interpreted differently by German sages: but that was not to be. The *folia* containing *The Amphitruo* have been long since whirled out of mortal ken. We

are left, among good MSS., to B and D (M), for C,[1] the Decurtatus of Camerarius, contains the last twelve plays only.

B, the Codex Vetus of Camerarius, a cursive MS. of the 11th century, now in the Vatican library at Rome. The oldest MS. extant with the exception of the Ambrosian. It contains all the plays.

D, the Codex *Ursinianus*, having been the property of Cardinal Orsini, an excellent MS. of the 12th century. It contains the last twelve plays, and prefixed to these *The Amphitruo, Asinaria, Aulularia,* and the *Captivi*, up to 2. 3. 4.

D is little if at all inferior to B: often in my judgment its tradition is preferable to that of B. See notes on 5. 1. 31; 1. 1. 80; 2. 2. 90; 2. 2. 39.

Of inferior MSS. (*m*) the chief are E, F, J.

E is a MS. of the 15th century, first collated by Ritschl, whose property E was. Ritschl attached too much weight to the readings of his MS., and is followed in so doing by his successors Goetz and Loewe.

J, now in the British Museum, a MS. of the 11th or 12th century, the merits of which are not equal to its antiquity.[2]

[1] For a full account of these MSS. the reader is referred to Ritschl, Prolegomena to the *Trinummus*, p. 27 *seqq.*: and his *Opuscula*, vol. ii. p. 1-34.

[2] The character of J can be studied in Sonnenschein's collation of this MS. in his edition of the *Captivi*, and in Wagner's edition of the *Aulularia*.

E J are as inferior to B D as they are superior to F Z.

F, Lipsiensis, a MS. of the 15th century, though it claims the respect due to a MS., is as a critical authority not in any respect superior to an edition. It is full of conjectures, many of them unnecessary and bad.

Z is the editio princeps (Venice, 1472). Its readings, founded as they are on a worthless MS., F, are quite devoid of critical value. I have called the attention of the reader to the process of corruption in our MSS. at 1. 1. 141: and no single example can better illustrate the relative value of the MSS.

The characteristic errors of the MSS. have been classified by Tyrrell, *Pref.* p. xxxi., xxxii. I would add to his remarks that two remarkable features of Plautine MSS. are (1) A proneness to insert or to omit some small word, the insertion or omission of which does not affect the sense. (2) A proneness to transpose pairs of words. The reader will find ample illustration of both of these tendencies in the play.

Prosody and Metre.

The following remarks are not intended as a guide to the whole subject of Plautine versification, but only to such peculiarities as are exhibited in the *Amphitruo*.

TERMINATIONS.

-a. It is a disputed point whether Plautus ever lengthened *a* in the nominative singular of the first declension. C. F. W. Mueller, *Plaut. Pros.* p. 1-10, denies this lengthening altogether, I believe rightly. Ussing limits it to nominatives of Greek proper names. In this play we have only two instances presented by the MSS., both of the proper name *Sosia*, 1. 1. 283, 284. In both passages emendation is easy, and in this edition this long *a* does not appear.

ita. According to the MSS. of Plautus the last syllable of *ita* is often long. Mueller, p. 14, has collected the instances, twenty-two in number. Many of these are only apparent instances: *e.g. Cist.* 1. 3. 3:

ita properavit de puella proloqui,

disappears, when we reflect that the whole speech in which it occurs is at least a generation later than Plautus. Some instances are from spurious prologues and arguments; others are of easy correction; as *Asin.* 1. 1. 18.

Three apparent instances are found in *The Amphitruo:* 2. 2. 3: 5. 1. 25: 5. 1. 29. These are all to be emended, or to be otherwise explained. I do not believe that Plautus ever lengthened the final syllable of *ita:* see note on 2. 2. 3.

frustra. The last syllable of *frustra* is short in Plautus: *frustra sis* often ends an iambic or trochaic

verse. There is no crucial instance of this in *The Amphitruo;* see on 3. 3. 19.

contra. The last syllable of *contra* is apparently short, *Pseud.* 1. 2. 23:

Adástite omnes cóntra me et quae lóquor advertite ánimum,

the fourth foot of an iambic septenarius being invariably an iambus when it ends with a word. This line indeed is condemned as spurious by Goetz with Lorenz, Brix, Mueller, and others. But as the analogy of *frustra* is in favour of *contra*, and as the verse

Quis pater aut cognatus volet nos contra tueri

is ascribed to Ennius by Varro (*L. L.* 7. 12), to say nothing of a more doubtful line ascribed to the same author by Servius (*Aen.* 8. 361),

Contra carinantes verba atque obscena profatus;

as in Lucilius,[1] ap. Nonium, p. 153, 17, *contra venis* seems to begin a hexameter, I do not see sufficient reason for condemning the passage in the *Pseudolus.* Brix indeed condemns it on the ground that *contra* was never a preposition in Plautus: but this I am disposed to doubt. Accordingly I have adopted in 1. 1. 63 the reading *Teleboae contra ex oppido* with Leo against the MS. order *contra Teleboae.*

-e. The termination of the ablative of the third declension is frequently long in Plautus. There is no

[1] All these passages are altered by L. Mueller to suit *contrā.*

doubt about *carnĕ*, *Capt.* 4. 4. 7; *mortĕ*, *Mil.* 3. 1. 112; *partĕ*, *Men.* 3. 2. 14; *pumicĕ*, *Pers.* 1. 1. 43. *The Amphitruo* has no similar instance, but we find the ablative of a Greek proper name *Naucratē*, 2. 2. 228: this evidently rests on a different basis; see note.

-re. It is a moot point whether Plautus ever lengthened *-re* in the infinitive. Wagner asserted that it was often long in Plautus, Mueller denies that it ever was. I agree with Mueller, in spite of the fact that the MSS. seem to support Wagner. If *dicere* was ever prosodiacally *dicerē* how comes it that we never find this quantity in an absolutely crucial position defying emendation, as, for instance, *dicerequo* would be, ending an iambic septenarius? The passages with the long ending are sometimes to be emended, sometimes to be otherwise accounted for. For instance in *Mil.* 4. 8. 6:[1]

Tibi salutem mé iusserunt dícere. PH. Salvé sient,

iusserunt dicerem might be suggested. *The Amphitruo* has no instance which supports Wagner: see note on *dicere*, 1. 1. 190.

-o: ego. With Mueller, I do not believe that Plautus ever lengthened the last syllable of *ego*. The full

[1] Brix, with Ritschl, justifies *the lengthened* (not *the long*) vowel here and elsewhere from the strong pause. And this view may be accepted where emendation is difficult. See on *igitur* infra, p. xxvi.

examination of this point is, however, beyond the limits of the present work. In *The Amphitruo* two apparent, but only apparent, instances of *egō* occur. 1. 1. 45:

Nam quóm pugnabant máxume, egó fugiebam máxume.

Here *tum* should be inserted after *ego* with the second hand of B. In 2. 1. 56:

Néque lac lactis mágis est simile, quam ílle ego similíst mei

the accentuation, without lengthening, of *egó* is perfectly legitimate. Fleckeisen's *similis est* is obvious, but unnecessary. In 2. 1. 53 a slight transposition gets rid of *egōmet*.

-ar. The verbal ending *-ar* is always long in Plautus: *loquār*, Prol. 38; 2. 1. 9; *opprimār*, 5. 1. 4.

-er. The verbal ending *-er* is not established by any passage in Plautus. It should, however, be long by analogy, the second person being *-ēris*.

The termination -er is in all other cases short. *Iuppiter* in Prol. 94 is only an apparent exception, see note on 1. 1. 190.

-or. The verbal ending *-or* in the first conjugation is invariably long: *machinōr astutiam*, *Capt.* 3. 3. 15. *The Amphitruo* has no instance. The ending -or in the other conjugations is more doubtful: Mueller holds it to be long.

-or in nouns, whose genitive is *-ōris*, is always long. 1. 1. 75:

Imperatōr utrimque hínc et illínc Iovi.

1. 3. 50:

Atque quanto nóx fuisti lóngiōr, haec próxuma.

So **ecastōr**. *Castor*, from which *ecastor* is derived, formed its genitive *Castōris* in old Latin (Quintil. *Inst.* 1. 5. 60): so *Hectōris* in Ennius. 2. 2. 82:

Ecastōr equidém te certo heri ádvenientem ílico.

-ur. The last syllable of *igitur* is apparently long. *Amph.* 2. 2. 87:

Vérum non est pátero gravida. Quíd igitur? Insánia.

Ritschl here defended the lengthening by the strong pause at change of speakers, as he defended *dicerē*, supra. And this view of *syllaba anceps* at change of speakers ought to commend itself to those who hold, as I think they ought, that Plautus permitted hiatus at change of speakers. See under *Hiatus*, infra, p. xlix. In *Most.* 5. 1. 42:

Quíd si igitūr ego áccersam homines? Fáctum iam esse opórtuit.

If that reading is sound, the last syllable of *igitur* is prosodiacally long. Ritschl reads *quid igitur si*, Mueller reads *ego huc:* I would rather insert *eam* before *accersam*. The other instances where *igitur* has the accent on the last syllable do not prove

lengthening. Whatever theory we may adopt as to *Amph.* 2. 2. 87, I do not believe that the last syllable of *igitur* was to Plautus prosodiacally long.

es. *Es*, the second singular of *sum*, is always long in Plautus. 2. 2. 204:

Mulier ēs, audacter iuras.

So also in the imperative and in the compound *ades*, *Truc.* 5. 28. Apparent exceptions to this are metrical or accentual, not prosodiacal.

The MSS. also testify to *milēs*, *divēs*, *hospēs*, *sospēs*, and Mueller is disposed to accept these quantities, even though the correction of the passages where they occur is easy. In *Amph.* 2. 2. 21, he would read:

Bona quém penēs est vírtus,

making the line an iambic dimeter catalectic.

-us. The dative and ablative ending *-bus* has been supposed to be long by many. I agree with Mueller that that quantity is not proved, nor likely. Here, as in other instances, accentuation of a short syllable has been mistaken for the lengthening of it. In *The Amphitruo* we have two instances of *aedibus* so accented: 2. 2. 68: 3. 2. 1. *-bus*, like *-re* in infinitives, and *-ur* in *igitur*, may be lengthened at strong pauses, like change of speakers, not elsewhere. *Men.* 5. 2. 88:

út ego illi(o) oculós exuram lámpadibus ardéntibus,

here, if the MSS. are right, the last syllable of *lam-*

padibus must be long, the division of an anapaest so that its first two syllables are the last two of a polysyllable being strictly forbidden in trochaic metre. But the correction *lampadis*, from a Latinized form *lampada*, has long been thought probable.

-at. The termination *-at* in the present indicative of the first conjugation is generally long in Plautus. *As.* 5. 2. 24:

Fúndum alienum arát incultum símiliarem déserit.

There is no instance in *The Amphitruo*. *dat* probably is not, as Ritschl seems to think, *Prol. Trin.* p. 185, an exception to this rule. Two instances of *dăt* are from Arguments and Prologues: *Epid.* Arg. 4: and *Cas.* Prol. 44. The only remaining ones are *Curc.* 1. 3. 4: *Rud.* 4. 4. 28: for which see Appendix II.

-at in the imperfect indicative is generally long in Plautus. *Most.* 3. 2. 101:

Seni non erát otium id sum opperítus.

The Amphitruo has no instance.

-et. The present of the second conjugation generally has *-ĕt*. *Amph.* 1. 1. 87:

Quísque ut steterát iacét, óptinetque órdinem.

2. 2. 20:

Virtús omnia ín sese habét, omnia ádsunt.

In the present subjunctive also *-ĕt* is generally long. *Pers.* 1. 2. 16:

Sed quí legirupam dámnet dĕt in públicum.

The Amphitruo has no test case; nor of *-at* in the present subjunctive, nor of *-ĕt* in the future, or imperfect subjunctive, but both these terminations seem to have been long, see Mueller, p. 65, 66.

Amph. Prol. 102 is no proof of the lengthening of the final syllable of *ipsemet*. See note on 1. 1. 191.

-is in verbs generally had the normal quantity; but in *Amph.* 2. 1. 5 we find:

Facís ut tuís nulla apúd te fidés sit.

Here *facis tu* is generally read; but as this is bacchiac metre, in which Plautus seems to have liked to keep the original long quantity of verbal syllables ending in *-ī*, owing to the strong ictus, Spengel may be right in adhering to the MSS., but I do not think he is.

ais is not considered an exception: this is supposed to point to an old fourth conjugation.

-it is long in the third singular present of the fourth conjugation: as *ĭt* from *eo*. This was originally *eit*, and traces of this form are found in the MSS. I have introduced *ĭt*, *Amph.* 1. 3. 35:

Témpus it: exíre ex urbe príusquam lucescát volo.

So also in the compounds *exit*, *adit*, *deperit*.

-it is also sometimes long in the third singular of the perfect. *Amph.* 2. 2. 11:

Vicít et domum laudis cómpos revénit.

The above include all the instances of abnormal prosodiacal quantity of terminations exhibited in *The Amphitruo*.

Influence of Accent. There are two sorts of accent: — *Verbal accent*, or the accent which each word had in ordinary pronunciation; *metrical accent*, or the accent given by the metrical ictus to a syllable. Verbal accent never fell in Latin on the last syllable. Hence there was always a tendency in Latin to shorten final syllables. This was felt most in iambic words, the last syllable being shortened by a principle of compensation for the weight laid in pronunciation on the first syllable. Hence imperatives like *abi*, *redi*, *mane*, *roga*, *puta*, *vola*, *ama*, became pyrrhics in ordinary conversation, and are regularly employed as pyrrhics in Latin comedy. Most commonly they naturally form the beginning of an anapaest or tribrach, but are often found even as the two last syllables of a dactyl, when the metrical accent would not affect the scansion. *Amph.* 2. 2. 117:

Hánc rogā. Me quidém praesente numquam factumst, quod sciam.

Amph. 5. 1. 74:

Ábi domum, iubĕ vasa pura actutum adornari mihi.

The principle that an iambus was for metrical purposes equivalent to a pyrrhic, was extended to other

words and combinations of words, and iambic words were treated as pyrrhics for the purpose of scansion— (1) in trochaic verse, where the metrical accent *retracted* the quantity. *Most.* 1. 3. 105:

Nóvă pictura intérpolare vís opus lepidíssumum.

(2) in iambic verse where the metrical accent *pulled forward* the quantity. *Poen.* 1. 3. 7:

Dedī dúdum, prius quam me évocavistī foras.

These and other licenses were much more common at the beginning of the verse than elsewhere, for the very simple reason that the speaker took fresh breath there; next to the beginning of the verse, the fifth foot in septenarii has most instances of such license, for a similar reason that the speaker paused there also, though to a less extent.

This principle was extended to two monosyllables forming together an iambus. When a monosyllable is preceded by a short accented monosyllable, the second monosyllable may be shortened in spite of its position, so that in trochaic verse an amphibrach becomes a tribrach, as *Amph.* 3. 3. 9:

Án id ioco dixti? équidem dictum sério ac veró ratus;

1. 1. 274:

Quíd in tabernacló fecisti? víctus sum, si díxeris;

a bacchius an anapaest, as *Bacch.* 1. 1. 17:

Quíd in consilio cónsuluistis. Béne. Pol haud meretríciumst;

in iambic verse a bacchius becomes an anapaest, *Capt.* 1. 2. 15:

Ita ut dícis; nam si fáxis, te in caveám dabo;

an amphimacer becomes a dactyl, Ter. *And.* 2. 6. 17

Nil própter hanc rem: séd est quod succensét tibi:

This is especially common with the phrases *quid hi*, *quid hoc*, and in the fourth foot of an iambic senarius.

This principle was further extended to polysyllabic words beginning with an iambus, so that in trochaic metre an amphibrach became a tribrach, as *Amph.* 2. 2. 129:

dédisse dono hodié, qua te illi dónatum esse díxeras;

and a bacchius becomes an anapaest, *Stich.* 4. 1. 2[illegible]:

nós potius onerémus nosmet vícissatim vŏluptátibus.

In iambic metre a bacchius becomes an anapaest, as *Trin.* 1. 2. 92:

Dedistín hoc pacto ei gládium qui se occíderet;

often when a word beginning with a spondee is preceded by a preposition, *ab ĭniústis*, *Amph.* Prol. 36; *ab ĕxercitu*, Prol. 140.

Besides these general laws, it is to be observed that several words in common use, not iambic in form, but trochaic, are treated as pyrrhics; such are *ille*, *iste*, *inde*, *unde*, *nempe*. These, especially at the

beginning of a line, an accented syllable following, were often so scanned. *Amph.* 3. 4. 5:

Ille návem salvam núntiat aut írati adventúm senis.

Pers. 4. 3. 51:

Iste quí tabellas ádfert, adduxít simul.

Trin. 2. 4. 25:

Nempe quás spopondi. Immo quas dependi, ínquito.

In other parts of the verse, the first syllable of the four first words was shortened when a monosyllable preceded, which with the first syllable made up the arsis or thesis of a foot. The first syllable of several other words was shortened by Plautus under these conditions: among the most common of these are *omnis*, *exercitus*, *uxor*, *eccam*, *immo*, *ex*, *esse*: these may be classed as *semi-short* syllables.

tibi and **sibi** (as well as *mihi*) are frequently wholly elided, 5. 1. 9:

Ita eraé meae hodie cóntigit. nam ubi párturit, dĕos sibi ínvocat.

5. 2. 1:

Bono ánimo es: adsum auxílio, Amphitruo, tibi ét tuis.

Buecheler has pointed out that there was originally a form of these datives capable of contracted pronunciation just as much as *mihi* is, derived from a termination in *-bhi*.

illic and **istic**, nominatives singular, always have the last syllable short.

hic, nominative singular, almost always is short. For some possible exceptions see on *Amph.* 1. 1. 146.

fierem, fieri, have the first syllable long when they form the last word of an iambic or trochaic verse and in bacchiac metre. 2. 1. 42:

nunc venis etiam últro inrisum dóminum; quae neque fieri;

2. 1. 17:

vidít nec potést fieri tempore úno;

elsewhere they are short: 2. 2. 61; Prol. 82; 3. 2. 10.

Aphaeresis of -s. The dropping of *s* following a short vowel at the end of a word, common in old Latin poetry, is frequent in Plautus: *Amph.* 1. 1. 257, *Amphitruonis sum; Bacch.* 2. 3. 79, *occidistis me; Rud.* 2. 6. 28, *ubi estis nunc?*

Synizesis, or the pronouncing of two vowels as one, is very common in Plautus, but limited to certain words. These are *meus, suus, tuus, eius, eorum, deus, duo, dies*, and their cases: *fui, eo*, and other parts of these verbs: *diu, prius, duellum, dein, deinde, proinde, proin, deorsum, seorsum, puella, praeoptare, dehortari*, and a few others. Also, probably, words containing *u*, like *nouos, nauis, boues*, and a few others. But the student must be cautioned

against supposing himself at liberty to extend synizesis beyond these limits. Such contractions as *praemiorum, sapiens, filius*, are illegitimate except in anapaestic metre. The laws of bacchiac and cretic metre are just as strict in this respect as iambic and trochaic metre.

Akin to *synizesis* is **Syncope** or slurring (of words containing liquids).

Although the metrical accent accounts for a large number of shortening of syllables long by position, it was assisted in many cases by the natural process of syncope or slurring of words, especially of words containing the liquids *l, r, n*. This is a branch of the subject which has not yet received the attention it deserves, nor is this the place to treat it at length. None of the moderns[1] appear inclined to break new ground in this direction, the tendency with them being to ascribe everything to accent. The only great critic who has taken a right view, though only partially right, on this point is Ritschl, and he is most wrongly taken to task by Wagner (preface to the *Aulularia*, p. xxx.) for going even the length he did. He did not in my opinion go half far enough. The limits he puts to syncope (Prol. *Trin.* p. cxliv.) are (1) that all words so affected are nouns or particles, not verbs; (2) that they are iambic words; (3) that they nearly always

[1] I should, perhaps, except A. Spengel and W. Christ.

have a liquid between the two vowels.[1] The first two of these restrictions seem to me unwarranted. If I have made up my mind on any point connected with Plautine scansion it is this, that *in common words*, whether monosyllables, dissyllables, or polysyllables, syncope is as true a theory of the cause of the shortening of a syllable long by position as metrical accent; although no doubt the two principles worked together, as they do in all poetry, which like Latin or English has a strong accentual pronunciation. This, however, is a subject for a separate paper. I would only ask any one to consider all the instances where *vel* apparently shortens a following long syllable in Plautus; the large number of instances where *voluptas*, *voluntas*,

[1] He includes among words slurred *apud*, *quidem*, *bonus bonum*, *malos*, *mali*, *bene*, *male*, *domum*, *domi*, *domo*, *manus*, *enim*, *tamen*, *senem*, *simul*, *fores*, *foras*, *minas*, *amor*, *erum*. Of these I should say that *domi*, *domum*, *domo*, *enim*, *quidem*, were often pyrrhics in ordinary pronunciation. Ritschl's view as to the pronunciation of the remaining words seems to me most probable; he expresses his opinion thus strongly: "quae quis tam pravo iudicio est ut correptis potius ultimis syllabis quam pronuntiando elisis primis dicta esse contendat?" but his words of caution are also worth repeating: "verum difficile est et lubricum, quid vitae consuetudo veterum probare vel potuerit vel non potuerit, assequi ratiocinando et comminiscendo velle." Ritschl even extends his theory to *sine*, and I believe he is right. I would extend it even to *per* and *vel*.

Philippi, are found with the middle syllable (apparently) short; the large number of instances where *velis* and *fores* (*foris*, *foras*) are apparent pyrrhics, and say is it not at least equally likely that the effect of the liquid has been to cut off a syllable in each case? The consequence of rigidly holding the accentual theory will be the introduction in many cases of a most unnatural proceleusmaticus, which is unlikely; in others the consecution of dactyl and anapaest, which is impossible.

Take for instance this line, *Aul.* 4. 5. 5:

attat foris crepuit. senex eccum aurum eefert foras.

In that trimeter if any one contends that the second foot was to Plautus's ear a proceleusmaticus and the third a dactyl, I can only say σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ θάτερα. I have said something on this subject in my notes, 1. 2. 1,[1] but the full discussion of the subject deserves a monograph.

METRE.

The Plautine iambic trimeter admits an iambus, spondee, dactyl, anapaest, or tribrach, in every

[1] The syncope of *prospere* there belongs perhaps rather to the Terentian than the Plautine epoch.

foot, except the last, which must be a pure iambus. It also occasionally admits a proceleusmaticus,[1] especially at the beginning of the verse.

The penthemimeral caesura being usual, it follows that the second foot rarely consists of a word. If it does, it should never be a spondee, rarely an anapaest, in which case a monosyllable usually follows: see note on 3. 2. 43: nor should the third foot ever be an anapaestic word.[2]

2. An iambic trimeter or tetrameter must not end in two iambic words, or an iambic word, with an iambus preceding. There is no objection to the line ending with two iambi, provided the last word is a polysyllable, or if the second last word is a fourth paeon or an anapaest. Thus there is no objection to such endings as *solus ambulem*, *molestiam*, *viduior magis*, *animum tuum*. But such endings as *boni viri*, *improbis viris* are quite impossible. This law applies to the end of trochaic tetrameters also, and to the end of the first half of iambic tetrameters, whether catalectic or acatalectic. There is no catalectic iambic tetrameter in *The Amphitruo:* in the acatalectic, 5. 1. 6:

Animó malest aquám velim: corrúmpta sum atque absúmpta sum,

aquam should probably be written *aquăm* or changed to *aquolam:* see note. The commonest exceptions to this rule are the expressions *malam crucem* and *bona fide*, which several times end the verse, these expressions being treated as single words.

The iambic septenarius (tetrameter catalectic) or "laughing metre" allows the same feet as the trimeter. The fourth foot is usually an iambus; invariably so when it ends with a word. The strong diaeresis after the fourth foot causes hiatus to be regularly allowed, and a pyrrhic to be accepted as an iambus. The seventh foot may, however, be a tribrach, spondee, anapaest, or even dactyl, rarely a proceleusmaticus: *As.* 2. 4. 24 (if sound).

The iambic octonarius (tetrameter acatalectic) admits the same feet as the trimeter: the eighth foot must be a pure iambus.

The Plautine trochaic tetrameter catalectic or trochaic septenarius admits a trochee, spondee, dactyl, tribrach, or anapaest, in every foot, except the last, which must be a trochee or tribrach: occasionally a proceleusmaticus.

Diaeresis. As a rule the trochaic tetrameter is

[1] A large number of these so-called proceleusmatici were doubtless to Plautus's ear trisyllabic feet, owing to synecphonesis. Ennius begins a hexameter with *capitibus;* yet no one would say that Ennius admitted the proceleusmaticus in his hexameters.

[2] The student, of course, must carefully distinguish between anapaests and anapaestic words, iambi and iambic words.

divided into two parts by a natural break at the end of the fourth foot: as

Crédo edepol equidém dormíre | sólem atque adpotúm probe;

but it is sometimes neglected: as

Átque hunc telo sŭo sibi malítia a foribus péllere.

This is not very common; but it is usual for the diaeresis to take place after a preposition, forming the first part of a compound word.

Ritschl has laid it down that when there is a dactyl in the fourth foot of a trochaic septenarius, the regular diaeresis rarely takes place: but instead a diaeresis after the fourth arsis: Ter. *Phorm.* 5. 6. 23:

Póne adprendit pállio resupínat: respició rogo.

But that is not a real diaeresis. It is better to say simply that a dactyl is generally allowed[1] in the fourth foot only when there is no diaeresis; when the line is in fact scanned as a whole, not as consisting of two parts. A very similar thing occurs, only more striking, with respect to the diaeresis in iambic septenarii and octonarii. In these verses the diaeresis is most strongly marked; causing, as we have seen above, the phenomena of hiatus and *syllaba anceps* to be regularly allowed after the fourth foot, that foot being, when it ends with a word, invariably

[1] There are, however, many exceptions to this rule.

an iambus. But, and this is the feature referred to as parallel to the admission of the dactyl in the fourth foot of trochaic septenarii, when these iambic verses are not scanned as asynartete, but continuously, as one verse, in other words, when the diaeresis is neglected, then other feet are permissible in the fourth foot; as *Rud.* 2. 2. 12 (iambic septenarius):

Tortis superciliís contracta frónte frauduléntum,

Amph. 1. 1. 40 (iambic octonarius),

Regíque Thebanó Creoni régnum stabilivít suom.

A preposition may be treated either as forming part of the word to which it is prefixed, or as a separate word from it, for these purposes.

Consecution of Dactyl and Anapaest.[1] The consecution of dactyl and anapaest is forbidden in iambic, and is very rare in trochaic metre. Ussing indeed, Prol., p. 181, quotes such sequences as *Amph.* Prol., 120, *Nam meus pater intus;* 3. 2. 8, *Aut satisfaciat;* 3. 2. 66, *Ut quae apud legionem;* *Trin.* 3. 3. 76, *Continuo operito.* But each of these admits of separate excuse, and if better instances than these cannot be produced, the law may be taken as without exception.

Dactyls. A dactylic word like *piscibus* should only occupy the first place in either iambic or trochaic verse. Even here it is rare, and rarer in

[1] This consecution is not forbidden in Plautine anapaestic metre.

trochaic than in iambic verse. The trochaic caesura of a dactyl is forbidden, save in the first foot: *i.e.*, a dactyl should not be divided, so that its first two syllables belong to one word, and its last syllable to another, except in the first foot: *Trin.* 2. 4. 23 (Ritschl) is correct:

Millé drachumarum tárpezitae Olýmpico.

Division of Anapaests. An anapaest should not be divided in iambic or trochaic verse, so that its first syllable is the last of a dissyllable or polysyllable, or so that its two first syllables are the two last of a polysyllable. Thus *Aul.* 2. 7. 25:

Confige sagíttis fures thensaurarios,[1]

Mil. 3. 2. 39:

Ibi erat bilíbris aquális sic propter cados,

Amph. Prol. 55:

Comoedia ut sit omnibus ísdem versibus,

are not Plautine.

Prepositions as usual are exceptional; and the last syllable of *inter*, *propter*, may begin an anapaest. Thus there is no objection to Ter. *And.* 1. 1. 128:

Si própter amorem uxórem nolet dúcere:

nor to *Mil.* 4. 7. 1, 5.

Anapaestic metre admits only anapaests,

[1] It is curious that the simple correction *confice* has not been made here, 'despatch with your arrows.' Cf. *Truc.* 2. 7. 52, *ex hac* (sc. *machaera*) *offatim conficiam.* Cf. *Pseud.* 1. 5. 49.

dactyls, and spondees, and, occasionally, proceleusmatici. The chief anapaestic metres are dimeters, tetrameters catalectic or septenarians, and tetrameters acatalectic or octonarians. In this edition, vss. 1. 1. 11-13 are arranged as anapaestic dimeters; 5. 1. 10 as an anapaestic octonarius. The accentuation in anapaestic verse seems to have differed greatly from that of iambic, still more from that of trochaic verse. Dactyls seem to have been strongly accented on the second syllable, causing an anomalous shortening of the last syllable of a word, where it would otherwise be long: 1. 1. 12:

Opulénto homini hoc servítūs durast.

Conversion of bacchii into anapaests, common in iambics, is naturally still more common in anapaestic verse. Synizesis, perhaps owing to the difficulty of the metre, was much more largely permitted than in other metres. The laws forbidding the consecution of dactyl and anapaest, and those which govern the division of the anapaest between two words in iambic and trochaic metre do not apply to Latin anapaestic metre. No wonder then that critics are so ready to pronounce any difficult line anapaestic, or that this metre should have gained the title of the Home for Incurables.[1] C. F. W. Mueller and A. Spengel have been the most conspicuous champions of the

[1] From Prof. Sonnenschein.

anapaestic metre, and introduce it freely in doubtful cases.

Cretic metre consists of cretics (*aŭ'tŭmānī*); if the first syllable be resolved, a fourth paeon results (*trĭ'bŭĕrĭnī*); if the last syllable be resolved, a first paeon results (*dēbĭlĭă*). A molossus (*ŏccĭdūnī*) is sometimes allowed as a substitute.[1] One syllable of the molossus may be resolved at a time, and these are the only variations in cretic metre. The most common of cretic metres is the cretic tetrameter, of which we have good examples, 1. 1. 65 seqq.:

póstquam utrímque éxitumst máxuma cópia,

and the following lines supply instances of each legitimate variation.

The *clausulae* of cretic metre are generally trochaic, with which metre cretic has an affinity: *Amph.* 1. 1. 83, 93.

Plautus is very fond of **bacchiac metre**. He employs bacchiac tetrameters chiefly, but also bacchiac hexameters, bacchiac dimeters, and bacchiac trimeters. A. Spengel denies the existence of the last species of verse. The point is a doubtful one. In this edition 1. 1. 24, 25 are arranged as trimeters.

[1] If the medial syllable of the molossus be resolved, the result is a choriambus. Spengel denies this variation. *The Amphitruo* has no instance of it.

A normal bacchiac tetrameter is 1. 1. 21:

Habéndum et ferúndum hoc onúst cum labóre.

The chief variations are the substitution of a molossus for a bacchius, 2. 2. 10:

Sed hóc me beát saltem quóm perduéllis;

the substitution of ionic a minore for the molossus, its first syllable being resolved:

Hodié qui fuerím liber eúm nunc;

the substitution of the ionic a maiore for the molossus, its last syllable being resolved, *Capt.* 5. 1. 3:

Quomque éx miseríis plurimís me exemérunt.

We also find the variation of the ionic anaclomenos, i.e. a third paeon, followed by a second epitrite, forming a colon, *Amph.* 2. 2. 2:

Ita quoíque comparátumst.

This is treated by Seyffert, followed by Leo, as an iambic colon.

As the cretic favours the trochee, the bacchius favours the iambus, and clausulae of bacchiac systems are generally in iambic metre or sometimes anapaestic.

Seyffert has laid it down as a test of a bacchiac line that it must contain one pure thesis, i.e. contain one pure bacchius. This is, no doubt, generally true. I have, however, taken the liberty of disregarding it in one very uncertain line, 2. 2. 19.

Ionic a minore, as such, is supposed not to occur in Plautus; but as Plautus clearly intentionally employs it as a variation of bacchiac metre, I see no reason to deny it a place; and as the MSS. seem to point to it in 1. 1. 8, I have scanned that line as ionic a minore.

Plautus once, and only once, employs **Sotadean metre**, 1. 1. 14-18; see notes *ad loc.*

The Cantica. A Roman comedy consisted of Diverbia (dialogues) and Cantica (monologues, more or less lyrical), chanted or recited to musical accompaniment by a single actor. The metres of the Cantica present the greatest difficulty to the critic. Our state of knowledge respecting their metres[1] is perhaps something like what the knowledge of Greek choral metres was in the days of Brunck; and with much less prospect of reaching accurate knowledge respecting their structure than has been the case with the Greek metres. For two reasons — first, the number of verses in the different metres is too small for solid inductions; secondly, we have no

[1] The phrase *numeri innumeri* of Plautus's epitaph means "metreless metres" or "metres and non-metres," and has been thought to refer to the obscurity of the metres of the Cantica:

Postquam est mortem aptus Plautus, comoedia luget
Scena est deserta: dein Risus, Ludus, Iocusque,
Et *numeri innumeri* simul omnes collacrimarunt.

antistrophe to help us. Many critics, including Hermann, Studemund, W. Christ, Seyffert, and A. Spengel, have devoted much attention to the *Cantica*, with very different results. When we get outside the ordinary bacchiac and cretic metres, it is scarcely too much to say that all is uncertain. Fortunately the Cantica of *The Amphitruo* are particularly simple and easy, and I have no doubt as to the metre save in some half dozen lines: though doubting, I have been obliged to adopt some view as to these lines, and in so doing I have tried to adhere as closely as possible to the tradition of the MSS. I have printed in Appendix I. A. Spengel's arrangement of the Cantica.

Hiatus. 1. Hiatus is regularly allowed with monosyllables when they form the first syllable of a resolved arsis. This hiatus all critics are agreed about: 3. 2. 33:

Verúm periclitatus súm animúm tuom;

1. 1. 249:

Quíd, malum, non súm ego servos Amphitruonis Sósia?

2. Hiatus is regularly allowed in the diaeresis of iambic octonarii or septenarii: 3. 4. 17 (iamb. oct.):

atque ílluc sursum escéndero: | inde óptume aspellam vírum;

Asin. 2. 3. 1 (iamb. sept.):

ut démonstratae súnt mihi | hasce aédis esse opórtet.

There is no difference of opinion, nor is there any possible on this point either.

[redacted]

Hiatus is also allowed in the diaeresis of anapaestic verses, when they have one; in the diaeresis of cretic tetrameters; and, probably, of bacchiac tetrameters also. In this position also *syllaba anceps* is freely admitted; i.e. a short syllable may end the first half, being treated as long, as though at the end of a verse.

3. Whether hiatus is allowed in the diaeresis of trochaic septenarii is a disputed point. W. Christ and A. Spengel and Ritschl in his Prologue to the *Trinummus* argued that it was permissible: C. F. W. Mueller, and lately Leo, deny it. Goetz, Loewe, and Schoell usually correct it.

I have no doubt whatever that hiatus was sparingly permitted at the diaeresis of trochaic septenarii, especially where there was a natural pause, for the following reasons. First, the MSS. exhibit an enormous number of instances of hiatus here. Grant that a large number of these are easily curable, and should be cured, it is likely that the transcribers were encouraged to permit hiatus to an enormous extent here by the fact that they found many undoubted instances of it existing. Secondly, the analogy of the undoubted permission of hiatus in the longer iambic metres is a strong argument for the permission of hiatus in trochaic metres. This would be no argument if hiatus was the invariable rule in iambic metres. But as it sometimes takes place in

iambic metres, and sometimes not, it is a strong presumption that hiatus may sometimes take place in trochaic metres. That it takes place more seldom is accountable, as the natural result of the fluent or trochaic nature of the verse; but where a stop coincides with the diaeresis, it is unreasonable to doubt that hiatus was permitted. Thus the following lines cannot be altered without damage to the verse, *Amph.* 1. 3. 20:

Cárnufex, non égo te novi? ábin e conspectú meo.

Stich. 5. 4. 48:

Uno cantharó potare, únum scortum dúcere.

4. Hiatus in iambic trimeters is less frequent. The same champions are ranged on either side for and against hiatus. W. Christ, p. 336, allows hiatus in the chief caesura "when, after a stop or long word, the second part of the verse is sharply separated from the first, or where after an ablative case or before *h* the collision of two vowels is less offensive." As a general rule, hiatus in trimeters is to be corrected; but if it is found in the MSS. at any strong pause, such as change of speakers; after or before a proper name; after *m* or before *h*; before and of course after an interjection: if these conditions occur singly or in combination, the critic should be very slow to remove it.

5. Hiatus at the change of speakers. There can be

no reasonable doubt that hiatus was freely permitted at the strong pause caused by change of speakers. It corresponds to *syllaba anceps* permitted at change of speakers: see supra, p. xxvi.

6. Hiatus after and before proper names. Both in Greek and Latin dramatic metres proper names are to a considerable extent *legibus soluta*. Plautus (and his imitators to even a greater extent in the spurious prologues and other adjecticious parts of the plays) undoubtedly seems to have permitted hiatus both before and after proper names more than in other parts. *The Amphitruo* furnishes a considerable number of instances which it would be rash to alter. 1. 1. 121:

Néc Ingulae neque Vésperugo néque Vergiliae óccidunt.

1. 2. 9:

Complébo atque omnem Ámphitruonis fámiliam.

Short vowel before a mute and liquid. A vowel short by nature cannot be lengthened by position before a mute and liquid. This law applies to Greek comedy as well, but not to Greek tragedy. It is observed in both Roman comedy and tragedy. Such scansions as. πᾰτρος, ὁδμη, ῠπνος are, as a rule, impossible in Greek comedy; such scansions as *pātris*, *mulĭēbris*, *mĭgro* are impossible in ancient Roman tragedy and comedy alike.

The foregoing observations, although not at all exhaustive, will probably be found sufficient for the ordinary student of Plautus. They show that, whereas to a careless reader the versification of Plautus is apt to seem capricious and not subject to rule, it is as a matter of fact extremely artificial, and difficult to imitate without tripping; and the student should also take notice of the fact that while the licenses of Plautus are governed by fixed laws, which can be laid down with more or less certainty, the large majority of his verses are perfectly free from license of any kind. Plautus is master of his metre. In his Iambics he is the equal of Terence; in his trochaics he is vastly superior to the latter, and indeed has no rival in Latin. And it was doubtless the ease and fluency of these metres, joined with the unaffected simplicity of his diction, that won for Plautus the praise of Stilo, namely, that if the Muses were to choose to speak in Latin they would speak in the diction of Plautus.[1]

ABBREVIATIONS.

A. The Ambrosian palimpsest, which does not now contain *The Amphitruo*.

B. The codex vetus of Camerarius.

[1] Quintilian x. 1. 99: "In comoedia maxime claudicamus, licet Varro Musas, Aeli Stilonis sententia, Plautino dicat sermone locuturas fuisse, si Latine loqui vellent."

C.	The codex Decurtatus of Camerarius: does not contain *The Amphitruo*.
D.	The codex Ursinianus.
E.	Ritschl's codex Ambrosianus, or Florentinus.
F.	The codex Lipsiensis.
J.	The codex in the British Museum.
Z.	The editio princeps, 1472.
M.	The testimony of BD.
m.	The testimony of one or more inferior MSS.
LG.	The edition of *The Amphitruo* by G. Goetz and G Loewe, 1882.
Bent.	Bentley.
Acid.	Acidalius.
Cam.	Camerarius.
Lind.	Lindemann.
Fleck.	Fleckeisen.
Us.	Ussing.

METRES OF THE AMPITHRUO.

Prologus.			Iambic Senarii.
Act I.	Sc. i.	1-6.	Iambic Octonarii.
		7.	Trochaic Octonarius.
		8.	Ionic a minore.
		9.	Trochaic dimeter catalectic.
		10.	Bacchiac hexameter.
		11-13.	Anapaestic dimeters.
		14-18.	Sotadeans.
		19-22.	Bacchiac tetrameters.
		23.	Ionic a minore or Bacchiac trimeter.
		24, 25.	Bacchiac trimeters.

Act. I.	Sc. i.	26-64.	Iambic Octonarii.
		65-82.	Cretic tetrameters.
		83.	Trochaic monometer.
		84-92.	Cretic tetrameters.
		93.	Trochaic monometer.
		94-108.	Iambic Octonarii.
		109-308.	Trochaic Septenarii.
	Sc. ii.		Iambic Senarii.
	Sc. iii.		Trochaic Septenarii.
Act II.	Sc. i.	1-23.	Bacchiac tetrameters.
		24.	Anapaestic paroemiac.
		25-36.	Trochaic dimeters.
		37.	Trochaic monometer.
		38-39.	Trochaic dimeters.
		40-87.	Trochaic Septenarii.
	Sc. ii.	1-9.	Bacchiac hexameters.
		10-13.	Bacchiac tetrameters.
		14, 15.	Bacchiac hexameters.
		16-20.	Bacchiac tetrameters.
		21.	Bacchaic dimeter with ionic variation.
		22-228.	Trochaic Septenarii.
Act III.	Sc. i.		Iambic Senarii.
	Sc. ii.		Iambic Senarii.
	Sc. iii.	1-18.	Trochaic Septenarii.
		19-28.	Iambic Senarii.
	Sc. iv.	1-22.	Iambic Octonarii.
		23-25.	Iambic Senarii.
Act IV.	Sc. i.		Trochaic Septenarii.
	Sc. ii.		Trochaic Septenarii.
	Sc. iii.		Trochaic Septenarii.
Act V.	Sc. i.	1-9.	Iambic Octonarii.
		10.	Anapaestic Octonarius.
		11.	Iambic Octonarius.

AMPHITRVO.

Act V. Sc. i.	12-14.	Trochaic Septenarii.
	15. 16.	Double Iambic Octonarius.
	17-19.	Iambic Octonarii.
	20.	Trochaic Septenarius.
	21.	Iambic Dimeter.
	22-33.	Iambic Octonarii.
	34-78.	Trochaic Septenarii.
Sc. ii.		Iambic Senarii.

PLAVTI AMPHITRVO.

Argvmentvm I.

In fáciem versus Ámphitruonis Iúppiter,
dum bellum gereret cum Telebois hostibus,
Alcmenam uxorem cepit usurariam.
Mercurius formam Sosiae servi gerit
absentis: his Alcmena decipitur dolis.
postquam rediere veri Amphitruo et Sosia,
uterque deluduntur in mirum modum.
hinc iurgium, tumultus uxori et viro,
donec cum tonitru voce missa ex aethere
adulterum se Iuppiter confessus est.

Argumentum I.

Arg. 1. Placed after Arg. II. by Fleckeisen and others. Incipit prologus in Amphitrionem Plauti poetae B, D has no heading.—1. *amphitrionis* BD, *amphytrionis* E, and so generally throughout the play. The mss. in no case preserve the true Plautine form *Amphitruo*.—2. *dym* M; we should rather expect *quom gereret*, which Fleck. reads. *thelobvis* M. —3. *Alcumenam* BD, the only form in the play. Ussing suggests that the writer of the Argument may have supposed the antepenult to be short. So in both the Arguments to the Pseudolus, *cacula* makes its first syllable long, wrongly. *Alcmenam* Valla.—5. *Alcumena* M, *Alcmena* Valla.—7. *deludantur dolis* M, *dolis* erased by Bothe, with m. · *iuduntur dolis mirum in modum*, Lamb. *immirum* D.

Argvmentvm Acrostichum.

Amóre captus Álcumenas Iúppiter
Mutavit sese in formam eius coniugis,
Pro patria Amphitruo dum decernit cum hostibus.
Habitu Mercurius ei subservit Sosiae.
Is advenientis servom ac dominum frustra habet.
Turbas uxori ciet Amphitruo, atque invicem
Raptant pro moechis. Blepharo captus arbiter
Vter sit non quit Amphitruo decernere.
Omnem rem noscunt. geminos illa enititur.

Argumentum II.

Arg. 2. Amphitrio. Argumentum B.—1. *alcumenae* m D_2. —2. *formam eius* M, with hiatus, which it is not wise to attempt to remove in an Argument. The composers of the Arguments seem to have introduced hiatus intentionally. The obvious transpositions have been proposed. Lind. reads *illius coniugis*, and 1 ms. (E) has *illius uirginis*. LG give *absentis coniugis*.—3. *dum cernit* M: *decernit* B_2, Bothe.—5. *seruum* M.—6. *atque* M, *ac se* Leo.—9. *illa*] *Alcumena* M, *illa* Bothe. A. Spengel proposed to omit *geminos*. *geminos Alcmena parit*, Guyet.

PERSONAE.

MERCVRIVS	AMPHITRVO
SOSIA servos	THESSALA ancilla
IVPPITER	BLEPHARO gubernator
ALCVMENA	BROMIA ancilla

SCAENA THEBIS.

PROLOGVS.

MERCVRIVS.

Vt vós in vostris vóltis mercimóniis
emundis vendundisque me laetum lucris
adficere atque adiuvare in rebus omnibus,
et ut res rationesque vostrorum omnium
bene expedire voltis peregrique et domi,
bonoque atque amplo auctare perpetuo lucro
quasque incepistis res quasque inceptabitis,
et uti bonis vos vostrosque omnis nuntiis
me adficere voltis, ĕa adferam, ea uti nuntiem
quae maxume in rem vostram communem sient
(nam vos quidem id iam scitis concessum et datum

PROL.—PROLOGVS om. M. MERCURIUS B. MERC D.—1. *vultis* M.—5. Ussing inserts *me* after *bene* with Loman, making *expedire* transitive, but this is not necessary.—*vultis* M, and as a general rule M give *suus, ultus, cum*, and the like.—*peregrique* B, rightly; *peregreque* B_2, *peregrinaque* D^1. 8. *nunciis* B.—9. So M, except that B and E have *ut*. Ussing inserts a second *ut* before *adferam*, but Leo well defends the trajection of *ut* from 2. 2. 212: *Tibi morigera atque ut munifica sim bonis*.—10. *maxime* M.—*uostram* B.—

mi esse ab dis aliis, nuntiis praesim et lucro):
haec ut me voltis adprobare, adnitier
lucrum ut perenne vobis semper suppetat:
ita huic facietis fabulae silentium
itaque aequi et iusti hic eritis omnes arbitri.
Nunc quoius iussu venio et quam ob rem venerim
dicam simulque ipse eloquar nomen meum.
Iovis iússu venio; nomen Mercuriost mihi.
pater huc me misit ad vos oratum meus,
tam etsí pro imperio vobis quod dictum foret
scibat facturos, quippe qui intellexerat
vereri vos se et metuere, ita ut aequomst Iovem;
verum profecto hoc petere me precario
a vobis iussit leniter dictis bonis.
etenim ille, quoius huc iussu venio, Iuppiter
non minus quam vostrum quivis formidat malum:
humana matre natus, humano patre
mirari non est aequom, sibi si praetimet.
atque ego quoque etiam, qui Iovis sum filius,
contagione meí patris metuo malum.
propterea pacem advenio et ad vos affero.

12. *ac nitier*, Aldine ed.—17. *cuius* M, and so for the most part.—19. *Mercurii*, or (*i*-) M, corr. m.—26. *iupiter* D.—29. *sí sibi* D.—30. *sum* M, perhaps *sim*: cf. 57.—32. *pace* (*pacem* E) *aduenio et pacem ad vos affero* M, making the verse a syllable too long. *fero* Acidalius, LG, Leo, Ussing: I was inclined to strike out *pacem* and insert *me* before *adfero*, comparing 3. 4. 6, *eius iussu nunc huc me adfero*, but I prefer Lindemann's reading, *pacem advenio et ad vos adfero*, a transposition very like Aul. 2. 3. 3, *vascula intus pure propera atque elue*. It can be readily understood why *pacem* would be inserted to make such a difficult construction plain. E has *pacem aduenio*. Weise and Holtze simply strike out *pacem*. —34. *iuste* M, *iusta*, Bothe.—36. Mr. Purser inserts *ea* which M, with either bad caesura or hiatus, omit: perhaps *expetere*. *peterest insipientia*, Brugmann.—37. *illi* D, *nulli* B, *inilli* E. The corruption *nulli* probably arose from the corruption *iniquius* for *iniqui ius*, which is found in B pr. —38. *iam*, erased by Fleckeisen, followed by LG; it is certain that *nunciam* is always trisyllabic in Plautus, but this prologue is later than Plautus himself: see Notes.—41–44. The proper punctuation was given by Saracenus and Ussing.—45. *architectus* M, *architectust* Pareus, who was not aware of the true construction: he is, however, followed by LG and Leo, who are aware of it. Ussing holds that the subjunctive is demanded. But that is not necessarily so in Plautus: and

iustam rem et facilem esse oratam a vobis volo,
nam iusta ab iustis iustus sum orator datus.
(nam iniusta ab iustis impetrari non decet,
iusta aútem ab iniústis petere *ea* inuipientiast;
quippe illi iniqui ius ignorant neque tenent).
nunc iam huc animum ómnes quae loquar advortite.
debetis velle quae velimus: meruimus
et ego et pater de vobis et re publica;
nam quid ego memorem (ut alios in tragoediis
vidi, Neptunum Virtutem Victoriam
Martem Bellonam, commemorare quae bona
vobis fecissent) quis bene factis meus pater,
deorum regnator, architectus*t* hominibus?

sed mos numquam illi fŭit patri meo *optumo*,
ut exprobraret quod bonis faceret boni;
gratum arbitratur esse id a vobis sibi
meritoque vobis bona se facere quae facit.
Nunc quam rem oratum huc veni primum pro-
loquar,
post argumentum huius eloquar tragoediae.
quid contraxistis frontem? quia tragoediam
dixi futuram hanc? deus sum, commutavero.
eandem hanc, si voltis, faciam *iam* ex tragoedia
comoedia ut sit omnibus isdem versibus.
utrum fit an non? voltis? sed ego stultior,
quasi nesciam vos velle, qui divos siem.
teneo quid animi vostri super hac re siet:
faciam ut commixta sit tragicocomoedia.

LG and Leo, though they adopt Ussing's view of the meaning, keep *architectust*.—*omnibus* M. I suspect the true reading is *hominibus*.—46. *sed* M, *siet* Ussing, connecting it with previous verse, and suggesting *ille illi*; but the verse must not end in two Iambic words, although *pater meus* may have been an exception: see Notes. *Sed moris illi non fuit patri meo* Bent., which is open to the same objection. *patri meo scilicet* (Leo) and *patri meo* (*qui hic placet*) LG are equally unlikely. I think *optumo* may have dropped out: see Notes.—*illi* M, *ille* suggests itself, but cf. 2. 2. 226, 227. 49. *facit* M.—54. *iam* om. M, added by Lachmann.—55. *omnis* Mueller.—56. *fit* BD, rightly I think. *sit* EFZ, vulgo. The construction has been misunderstood.—57. *diuus* M.—59. *tragico comoedia* M, and Placidus on Stat. *Theb. 4. 147*, which Ussing defends. *commixta tragico sit comoedia*

nam me perpetuo facere ut sit comoedia,
reges quo veniant et di, non par arbitror.
quid igitur? quoniam hic servos quoque partes
habet,
faciam sit, proinde ut dixi, tragicomoedia.
nunc hoc me orare a vobis iussit Iuppiter,
ut conquaestores singuli in subsellia
eant per totam caveam spectatoribus;
si quoi favitores delegatos viderint,
ut is in cavea pignus capiantur togae.
si qui ambiissent palmas histrionibus
seu quoiquam artifici, seu per scriptas litteras

Sonnenschein. *sit haec tragicomoedia* Fleck., LG: *ut commixta sit: sit tragicomoedia* Leo, and various easy emendations have been made to suit the form *tragicomoedia*, which must be read in 63, although there, as here, the MSS. give *tragico comoedia*. *fiat* for *sit* would be the simplest alteration.—61. *per* D.—65. *conquisitores* M, Servius on *Aen. 8. 636*: and the scansion *ŭt cŏnquisitores* has been defended by E. Kaercher. It is safer to read *conquaestores*, an old correction.—*singuli* M, Servius. *singula*, D pr —67. *sic ui* D.—*fautores* B, Nonius, s. v. *delegari*, p. 99.—68. *iis* M.—69. *Siue qui ambissent palmam histrionibus* M. I write *Si qui ambiissent palmas h.* Various corrections have been made to bring in either *ambisit* of Fruter or *ambissint* of Ritschl. But none are probable. The pluperfect is defended by *mandasset* in 83, nor is it refuted by *duint*, which refers to a future time, nor by *ambiverit* vs. 74: see Notes. The form *ambissit* is not a very likely one. *Si qui quoi ambissint*, Leo. Transpositions have mostly been resorted to to get rid of the hiatus. [ex] *histrionibus* Leo.—70. *Siue quoiquam* M, which Ussing retains.

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seu qui ipse ambisset seu per internuntium,
sive adeo aediles perfidiose quoi duint,
sirempse legem iussit esse Iuppiter,
quasi mágistratum sibi álterive ambíverit.
virtute dixit vos victores vivere,
non ambitione neque perfidia: qui minus
eadem histrioni sit lex quae summo viro?
virtute ambire oportet, non favitoribus.
sat habet favitorum semper qui recte facit,
si illis fides est quibus est ea res in manu.
hoc quoque etiam mihi in mandatis *is* dedit,
ut conquaestores fierent histrionibus:
qui sibi mandasset delegati ut plauderent
quive alter quo placeret fecisset minus,

seu Pareus.—71. *Sive* M, corr. Ritschl.—*ambisserit* B, *ambisset* DE, *ambisit* Fruter: see on 69.—72. *aedibiles* B, hence Ussing fruitlessly impugns the vulgate *aediles*.—73. *Si similem rem ipse in legem* M: splendidly emended by Fruter and Scaliger (*lege* Fruter).—74. *ambiuerit* M, *ambiuerint* Guyet, Ussing.—79. *habere* B.—81. *is* om. M: I have added it: it fell out after *mandatis*. LG, referring to this conjecture, say *ille* would be expected. I cannot see why: *is* is quite near enough even in space to *Iuppiter* vs. 73, and even nearer in sense. For the words *qui minus—in manu* are practically the words of Jupiter. Pylades inserted *ille* after *mihi*: Weise *puter* before *is*: Ussing with F and Loman writes *pater* at the end of the verse, an unlikely reading.—83. *mandassent* M, *mandasset* Bent.—84. *Quiue quo placerent alter* M, *alter quo placeret* Guyet. Ussing keeps *Quiue quo*, thinking *Quive* may have been pronounced as one syllable. The transposition of

eius órnamenta et corium uti conciderent.
mirari nolim vos quapropter Iuppiter
nunc histriones curet. ne miremini:
ipse hanc acturust Iuppiter comoediam.
quid estis admirati? quasi vero novom
nunc próferatur, Ióvem facere histrióniam.
etiam histriones anno quom in proscaenio hic
Iovem invocarunt, venit, auxilio is fuit;
praeterea certo prodit in tragoedia.
hanc fabulam inquam hic Iuppiter hodie ipse aget,
et ego una cum illo. nunc *huc* animum advortite,
dum huius argumentum *ego* eloquar comoediae.

Guyet is accepted by LG and Leo.—*fecissent* Pius.—85. *Eis* Lamb., Scal.—89. *Quid admirati estis* M, with hiatus: *Quid estis admirati* Pylades: *Quid id estis admirati* Fleck., LG; *Quid? admiratis estis* Loman, Mueller, Leo, an un-Plautine turn. Perhaps *Quid est? admirati estis?*—90. Synizesis in *Iouem*. Mueller transposes *nunc* and *Iouem*.—91. *anno* M, of course quite rightly. Ussing formerly obelized the word, conjecturing *ante* or *antehac*.—*in* om. E m.—92. *inuocauerunt* B pr., *uocauerunt* D pr.—94. *hic* om. D pr. *Iuppiter hic* Fleck.—95. *huc* om. M. It fell out after *nunc*, and is inserted by Lachmann and others. Abraham has shown (Stud. Plaut. p. 219) that the true Plautine usage would be *hoc*, as Plautus only uses an accusative with *animum advertere*: but he admits that in vs. 38 supra *huc* is the true reading, and considers it an argument against the genuineness of the prologue. There can be no doubt that it is the true reading here also.—96. *huius argumentum* M, *huiusce* Bent.; but Plautus only uses this form once, Poen. 5. 4. 87: see Notes. Pylades transposes; but *ego* which Mr. Purser supplies may have fallen out before *elo-* and is

[redacted]

Haec urbs est Thebae: in illisce habitat aedibus
Amphitruo, natus Argis ex Argo patre,
quicum Alcumenast nupta, Electri filia.
is nunc Amphitruo praefectust legionibus,
nam cum Telebois bellumst Thebano poplo.
is prius quam hinc abiit ipsemet in exercitum,
gravidam Alcumenam fecit uxorem suam.
nam ego vós novisse crédo iam ut sit páter meus,
quam liber harum rerum multarum siet

the simplest correction of the hiatus.—*eloquar* M, *eloquor* Elst. —96. *ex Argo* M, and so Nonius, p. 487: *Alcaeo* Fleckeisen, a probable emendation accepted by LG, and not opposed by Ussing, who thinks *ex Alceo* may have been written by Plautus, pronounced as a dissyllable. But if *ex* is to be kept, it would be better to go a step farther and write *ex Alco*. *Alcus* for *Alcaeus* is not so great a change as *Electrus* or *Electrius* for *Electryon* in the next verse; or Naevius's *Purpureus* for *Porphyrion*, and other strangely Romanized Greek proper names. —101. *thelobois* or *telobois* M; *est bellum M*; *bellum est* Pylades; *Teleboist* Ussing. But aphaeresis of *e* in *est* and *es* is only allowed after words ending in *s* when the vowel preceding *s* is short: see Ritschl Proleg. Trin. p. 108.—103. *uxorem fecit* M: the transposition of *fecit* and *uxorem* proposed by Fruter is generally accepted by editors save Ussing. It is true the hiatus is in caesura, is a proper name, in a word ending in *-m*, and in a prologue abounding in hiatus. But the accentuation is much against M. As to Koch's theory of a form *uxor* see Notes.—104. Ussing suspects and brackets *Nam*, wrongly.—*nouissem* B_1.—105. *multarum* M, *et multarum*, Peerlkamp, ad Aen. t. i. p. 279. This, though not a Plautine turn, is accepted by LG and Leo. I strongly suspect

quantusque amator sit quod complacitumst semel.
is amare occepit Alcumenam clam virum
usuramque eius corporis cepit sibi,
et gravidam fecit is eam compressu suo.
nunc, de Alcumena ut rem teneatis rectius,
utrimque est gravida, et ex viro et ex summo Iove;
et meus pater nunc intus hic cum illa cubat:
et haec ob eam rem nox est facta longior,
dum *cum* illa quacum volt voluptatem capit;
sed ita adsimulavit se quasi Amphitruo siet.
nunc ne huno ornatum vos meum admiremini,
quod ego huc processi sic cum servili schema,
veterem atque antiquam rem novam ad vos proferam.
propterea ornatus in novom incessi modum:
nam měus pater intus nunc est eccum Iuppiter;

the true reading is *stultarum*, a rendering of an original *μωρῶν*, 'lewd,' cf. Bacch. 1. 1. 23. I also thought of reading *insultarum*, but this, though practically the same word as *multarum*, would introduce a prolepsis foreign to Plautus's style.—106. *siet* (*si et* E) *quod* M, *si ei quid* Boxhorn, LG.—108. *coepit* M.—109. *is eam* M, *eampse* Fruter, *etiam* Peerlkamp, *istam* Lachmann.—114. *cum* om. M, added by Lindemann.—116. *ornatum hunc* Priscian.—118. Priscian G. L. vol. 2. p. 199, 14: Charisius 1, p. 53. 15: and 1. 144. 17: Probus 4, p. 6. 32: Pompeius 5, 197. 10: and Nonius, p. 244, all quote this passage for the feminine inflexion of *schema*, with no deviation from our MSS. save that mentioned in last note, and save that Charisius omits *nic*, places *huc* before *ego* (or *ergo*, as he has it in one place), and that Nonius places *huc* after *processi*. —*seruuli* B pr.—120. So M: *nunc intust*, Loman, Ritschl:

[redacted]

in Amphitruonis vortit sese imaginem
omnesque eum esse censent servi qui vident:
ita versipellem se facit quando lubet.
ego servi sumpsi Sosiae mi imaginem,
qui cum Amphitruone ábiit hinc in exércitum,
ut praeservire amanti mĕo possem patri
atque ut ne qui essem familiares quaererent,
vorsari crebro hic quom viderent me domi;
nunc quom esse credent servom et conservom suom,
haud quisquam quaeret qui siem aut quid venerim.
pater nunc intus suo animo morem gerit:
cubat complexus quoius cupiens maxumest.
quae illi ad legionem facta sunt memorat pater
meus Alcumenae: illa illum censet virum
suom esse, quae cum moechost. ibi nunc meus pater
memorat, legiones hostium ut fugaverit,
quo pacto sit donis donatus plurumis.
ea dona, quae illic Amphitruoni sunt data,

nunc intus Bothe.—121. *uertit* M.—123. Nonius quotes this verse s. v. *versipelles; uersipellem* D, Nonius.—125. The hiatus is variously emended: *Amphitruone una* Fleck., LG. Fleck. also proposed *abivit*, which is adopted by Leo. Ritschl added *ero*, but in his New Excursus proposed *Amphitruoned. abivit* is the simplest change, if a change is necessary.—129. *servi* for *servom et* Bothe.—130. Fleck. transposes and writes *qui sim quaeret.*—134. A hiatus after the proper name: see on 103, 125 supra.—*censet illa* Fleck., *at illa* Pyl., *nunc censet* Mueller.—135. *quicum* Mueller, Pros. p. 683 note, cleverly and perhaps rightly.—137. *sit donis* M, *donis sit* Salmasius,

abstulimus: facile meus pater quod volt facit.
nunc hodie Amphitruo veniet huc ab exercitu
et servos, quotus ego hanc fero *in me* imaginem.
nunc internosse ut nos possitis facilius,
ego has habebo *mĕo* usque in petaso pinnulas;
tum mĕo patri autem torulus inerit aureus
sub petaso: id signum Ámphitruoni non erit.
ea sígna nemo hórum familiárium
videre poterit: verum vos videbitis.
sed Amphitruonis illic est servos Sosia,
a portu illic nunc cum lanterna ádvenit.

LG, Leo: a reading which certainly improves the accentuation and caesura, but *donis donatus* may be regarded as almost one word.—139. *quot* B_1DE.—141. *cuius* M. *hanc fero imaginem* M, with a hiatus *vix credibilis*, as Ussing remarks. I insert *in me*, which fell out before *im-*. Cf. 1. 1. 109, 110 infra. *ego fero hanc* Fleck., LG, Ussing. *gero* Lamb.—143. *habebo usque* M. I insert *meo*. *usque hic* LG, from Fleck., Leo.—145. So M (*suppetaso*) with hiatus: see on 104, 125, 134 supra. *Amphitruoni signum* Hermann, LG. *suo in petaso* Leo. *petasod* Ritschl, New Excursus, p. 72.—146. So M with hiatus, which is not so objectionable before *h*. *horum intus* Ritschl, LG. *horunce* Camerarius, a form which F. Schmidt denies to be Plautine, p. 48 of his tract, and is certainly wrong before a consonant. Ritschl also suggested *nemo homo:* Leo proposes *illorum.*—148. *illic est* M, *ille* Ussing, *ille est* Bothe, Leo; *illic seruost* LG. The author of the Prologue may not have apprehended Plautus's rule: see Notes.—149. *lanterna* M (*laterna* B). Ritschl proposes either *portud* or *lanternad:* and hiatus of ablatives ending in long vowels is best cured by the paragogic *d*. LG give *qui* for *illic*, and

[redacted]

abigam iam ego illunc advenientem ab aedibus. 150
adéste: erit operae prétium hic spectántibus
Iovem ét Mercurium fácere histrióniam.

insert *hunc* before *advenit* with Cam.—150. *illum* M, *illunc* Cam., LG, Leo.—151. *adest ferit* M, an uncial corruption: corr. Palmerius.—*hic spectantibus* M, *inspectantibus* Hermann, with other changes, Mueller. Fleck. erases *pretium* and gives *vobis* in its place. LG write: *Adeste, erit operae pretium: nunc spectabilis*, rather a pretty reading. Leo suggests *sic* for *hic*. The verse as given above with the MSS. must be scanned as if *erit* were one syllable, with hiatus after *pretium:* the student should beware of scanning *erit operae* with too bad accents.—152. *hic histr.* Herm., LG. Mueller, Pros., p. 518, proposes *facere una* or *ut faciunt*. He notices that the MSS. exhibit seven instances of hiatus in the last twelve lines of this Prologue.

SOSIA MERCVRIVS. I. 1.

Sos. Qui me álter est audácior homo aút qui confidéntior,
iuventútis mores qui sciam, qui hoc noctis solus ambulem?
quid faciam, nunc si tres viri me in carcerem compegerint?
inde crás e promptuaria cella depromar ad flagrum,
nec causam liceat dicere neque ín ero quicquam *habeam* auxili 5
nec quisquam sit quin me *malo* omnes esse dignum deputent.
íta quasi incudém me miserum hómines octo válidi caedant,

ACT I. SC. 1. SOSIA MERCURIUS B, D has no heading.—1. Pors. om. M. *ui* D with space for Q.—4. *promptaria* M, *promptuaria* Hermolaus: cf. Apuleius, *Apol. 54*.—5. *dicere mihi* M: corr. Pylades. n.—*neque in ero* (*in erro* B pr.) *quicquam auxilii siet* M. I insert *habeam*, striking out *siet*. Lachmann gave *neque quicquam in ero sit auxili*, and so LG. Leo keeps *mihi*, and strikes out *siet*. Ussing moves *siet* to the beginning of 6, spoiling the metre by giving a spondee at the end of the first half of that verse.—6. *malo* om. M, added by Mueller.—7. So M, making the verse a trochaic octonarius with hiatus in

ita péregre adveniéns hospitió publicitús *ego* accipiár.
haéc éri inmodéstia
coégit, me qui hóc noctis á portu*d* ingratiís excitávit.
non me ídem hoc luci mittére potuit? 11

diaeresis: if this be objected to, *homones* may be read, as Mueller says. The metre of the following piece has been variously treated by Hermann, *Elem. Doct. Metr. p. 393*; by Mueller, *Pros. p. 350*; by L. Spengel, *Philol. vol. 17, p. 564*; A. Spengel, *Plautus, p. 127* and *Reformvorschläge, p. 334* (see Appendix I.); O. Seyffert, *de vers. bacch. p. 21*; Studemund, *de Cant. Plaut. p. 57*; W. Christ, *Metrik*. I regard the metre of 8 as Ionic a minore. I insert *ego*, which is not in the MSS., as it is uncertain whether Plautus would have lengthened the last syllable of *publicitus*. Save that there are two resolutions the verse is on the model of such lines as Oed. R. 486: πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω. Vss. 7, 8 are broken up by Mueller, followed by LG, into four short trochaics: Fleck. and Leo follow one of Hermann's proposals by which they become (very bad) anapaestic lines. Priscian (*G. L. 3. p. 422*) scans *ita peregre adveniens* and *qui hoc noctis a portu* as brachycatalectic Iambic dimeters: *ingratis excitavit* as a catalectic Iambic dimeter: and *hospitio publicitus accipiar* as a hypercatalectic Iambic dimeter, showing that he was very much in the dark as to the metre. Vs. 19 is in the MSS. placed between 7 and 8 as well as in its proper place.—9. Trochaic dimeter catalectic: 9 and 10 are written as one verse in M.—10. With Leo I write this v. as Bacchiac hexameter.—*portu* the MSS. with hiatus: Plautus wrote *portud*.—11. *Nonne* M, *Non me* Spengel. *me mittere* M, *me* om. Spengel, who scans the verse as an anapaestic dimeter. After much hesitation I follow him. The shortening of *hoc* and of the last syllable of *servitus* in the next verse

opulénto homini hoc servítus durast
hóc mágis miser est divítis servos,
nóctesque diésque assiduó satis supérquest
quó facto aut dícto adest opús, quiétus ne sis.
ípse dominus díves, operis ét laboris éxpers
quódcumque homini áccidit lubére, posse rétur:

is legitimate in Plautine anapaests. LG bracket the verse: Leo despairs of the metre, as he does not accent it, and records LG's expulsion of it with apparent approval.—12. This and 13 seem rightly scanned as anapaestic dimeters by Spengel. LG accept Hermann's arrangement of 12 *opulento homini dura hoc magis servitus est* as a tetr. bacch., expelling 13 as a gloss with Gulielmius. Leo omits *divitis servos*, writes *miserast*, and seems to scan *opulento...miserast* as two short trochaics. There is no passage in Plautus where more various opinions are held.—14. So M, perfectly rightly: the verse is a normal Sotadean, *i.e.* two Ionici a majore, followed by three trochees. Bentley, in his MS. notes in his copy of Pareus, wrote 'versus Sotadicus' opposite this line. *Quod noctesque diesque* LG, *noctes quod diesque* Leo, the former I presume making the whole verse bacchiac, the latter two bacchei with catalectic Iambic dimeter (Anacreontean).—15. *quo* M, *quod* Mueller, probably rightly. —*facto aut dicto adest* M. The verse is a legitimate variety of the Sotadean, with contraction of the short syllables of first Ionic, and substitution of a ditrochaeus for second: see Notes. *dicto adeost* Lachmann others, Leo, who makes the metre the same as he does in the previous verse and two following verses.—16. Sotadean. W. Christ l. c. changes *operis* to *operae*, but there is resolution in the second syllable of both the Ionici. LG quite unreasonably condemn the verse, and Leo changes *Ipse* to *ipsus* to suit his erroneous theory.—17. So

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aéquom esse putát, non reputát laboris quíd sit,
nec aéquom anne iníquom imperét cogitábit.
ergo ín servitúte expetúnt multa iníqua:
habéndum et ferúndum hoc onúst cum labóre.
MERC. Satiúst me queri íllo modó servitútem:
hodié qui fuerím liber, eúm nunc
potívit patér servitútis,
hic quí verna nátust quíritat.
SOS. Sum véro verna, vérbero: número mihi in
mentém fuit,

M: another Sotadean. LG quite wrongly give *Quidque* for *quodcumque*, apparently to make the verse bacchiac; and with the same view Leo suggests *acciderit*.—18. A normal Sotadean, bracketed by LG: Leo wrongly reads *esse aequom* against the order of M. But *aequom* seems to contradict the next verse and may have come from *aequom* there: *id quom* may be the true reading.—19–25. Bacchiacs.—21. *opus* M, *onus* B_2 Cam.—22 and 23 as far as *liber* are given as one verse in M.—23. This verse may be scanned as Ionic a minore or as a Bacchiac trimeter. The verse is generally made to end at *liber:* and *hodié qui fuerim liber* would be an Anacreontean (Iamb. dimeter catalectic): so Leo. LG with Ritschl write *Qui hodié fuerim liber* scanned as two bacchii.—23. From *eum* in 23 to the end of 24 forms one verse in M.—24. *potuit* M, *potivit* B_2 Cam.—*natus est* M, Nonius, p. 43.—*quaeritur* (*queritur*) M, *quaeritur* Nonius; *queritur* vulgo, which probably came from two lines above. I venture to write *quiritat* or *quaestur?* This is a simple restoration of the Bacchiac metre. *conqueritur* LG; Leo writes *hic quóm uerna nátust* without any verb: both of these editors seek to make the metre to be bacchiac, as I do. Spengel who, I think rashly, denies the

dis advenientem gratias pro meritis agere atque alloqui.
ne illi edepol si merito meo referre studeant gratiam,
aliquem hóminem allégent qui mihi advenienti os occillet probe,
quoniam bene quae in me fecerant ingrata ea habui atque inrita.
MERC. Facit ille quod volgo haud solent, ut quid se sit dignum sciat.
SOS. Quod numquam opinatus fui neque alius quisquam civium

existence of trimeter bacch., writes *vernâ* abl., making the va. an anapaestic dimeter.—26. *uerna uerbero* M, rightly cf. 4. 2. 13, *uere uerbero* Ritschl, LG, Leo: *uerus uerbero* Ussing. Nonius, p. 43, quotes the verse before this for *verna*, adding "habebatur hoc nomen pro vitabili maledicto." *nunc uero* M: but Gellius *N. A. 1. 7. 17* on the Ciceronian phrase *in potestatem fuit* and Nonius s.v. *numero* quote the words before us as *numero mihi in mentem fuit*. Ussing reads *nunc sero:* Leo gives *num numero mi*, LG say that *numero* is ironical: for the true explanation see Notes. Before seeing the truth, I was inclined to read *uerberonum in numero:* taking *mihi in mentem fuit* to *imply* that Sosia had forgotten to return thanks to the gods as he had intended.—28. *studeam* B pr.—*gratias* M, corr. Rein, Langen.—29. *occillet* M, vulgo: *oscillet* Gloss. Osbern. *ocsillet* Dousa. *suggillet* Scriverius, Ussing. *occillet* is probably right, standing to *occo* as *conscribillo* to *conscribo*. LC suggest that the true form may be *occilio* as Gloss. Cyrill. has *βωλοκόπος occiliator: βωλοστρεφῶ occo, occilio:* but these are probably false readings.—30. *qui* BD, *fecerunt* M: this is the only trisyllabic perfect in *-erunt* in Plautus which makes its penult

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sibi eventurum, id contigit, ut salvi poteremur domi.
victores victis hostibus legiones reveniunt domum
duello exstincto maxumo atque internecatis hostibus.
quod multa Thebano poplo acerba obiecit funera 36
id vi et virtute militum victum atque expugnatum oppidumst
imperio atque auspicio*d* eri mei Amphitruonis maxume,
praed*ad* agro*d* adoria*d* qui adfecit populares suos
regique Thebano Creoni regnum stabilivit suom. 40

short: see Notes. Hence Fleck. has proposed *Quom quae in me fecerunt bene. fecerint* ed. princ. I had rather give *fecerunt*.—33. *potiremur* M, Nonius p. 497; corr. Guyet. *domum* M, *domi* Nonius.—34. *rĕveniunt?* Cl. 2. 2. 57. *veneniunt legiones* Brugman.—35. *Duello extincto* M: *extincto duello* Fleck., LG. *duellum* is nearly always a dissyllable in Plaut.: but Ussing rightly refuses to dogmatize on this point against the MSS. Leo suspects the verse. Ritschl and Mueller agree with Fleck.—36. *Qui* M, corr Scal.—*populo* M, corr. Par.—38. *eri mei* M, *mei eri* Fleck. LG: but perhaps Bothe was right in reading *auspiciod*: Leo wishes to read *Imperiod auspiciod*, which he thinks may have been a formula. Cf. next verse.—*maxime* M, which is very weak, in fact implies an untruth: perhaps *maxumi* is right. *maxuma* Scal., joining it with *praeda* in next v. In *Trin.* 3. 2. 21 *maxume* is changed to *maxuma* by Ritschl.—39. *Praeda atque agro adoriaque* M: Leo thinks *praedad agrod adoriad* may have been an old formula and the true reading: this I think very likely, but *qui* should be written after *adoriad* for *que*. *Qui praeda agroque adoriaque* LG: *Praeda atque agro qui adoriaque* Ussing.—40. *eorum* M.—41. *haec ut* Reiz, LG.—43-45.

me a portu praemisit domum, ut haec nuntiem uxori suae:
ut gesserit rempublicam ductu imperio auspicio suo.
ea nunc meditabor quo modo illi dicam, quom illo advenero.
si dixero mendacium, solens mĕo more fecero.
nam quom pugnabant maxume, ego tum fugiebam maxume. 45
verum quasi adfuerim tamen simulabo atque audita eloquar.
sed quo modo et verbis quibus me deceat fabularier,
prius ipse mecum etiam volo hic meditari. sic hoc proloquar.
Principio ut illo advenimus, ubi primum terram tetigimus,
continuo Amphitruo delegit viros primorum principes; 50
ŏos legat, Telebois iubet sententiam ut dicant suam:
si sine vi et sine bello velint rapta et raptores tradere,
si quae asportassent reddere, se exercitum ex templo domum

supposed by Kiessling to belong to a later recension. He also strikes out v. 40.—45. *ego tum* B_2, LG, *tum* om. M. It is worth noticing as a good instance of accidental omission that J omits all from *maxime* in 38 to the end of this verse.—46. *Verum tamen quasi adfuerim* Em.—50. *delĭgit* prae.—52. *quae* B, *asportassuit* Fleck. Uss. *redderent* M, but B has *reddere*

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reducturum, abituros agro Argívos, pacem atque otium
dare illis; sin aliter sient animati neque dent quae petat,
(55) sese igitur summa vi virisque ŏrum oppidum oppugnassere.
haec ubi Telebois ordine iterarunt quos praefecerat
Amphitruo, magnanimi viri freti virtute et viribus
superbe nimis ferociter legatos nostros increpant,
respondent bello se et suos tutari posse, proinde uti
(60) properaret de sŭis finibus exercitus deducere.
haec ubi legati pertulere, Amphitruo castris ilico
producit omnem exercitum. Telebae contra ex oppido
legiones educunt suas nimis pulcris armis praeditas.

post ras. which Ussing rightly reads. It is not, however, necessary to change *asportassent* to *asportassint*: cf. Prol. 68, 82. The dependence of a past tense on a historical present is not unusual—*si* B.—55. *petunt* D, Nonius s. v. *igitur*.—56. *expugnasse* BE, *expugnassere* D, Cam. Nonius has the paraphrastic reading *oppugnatum ire*: this points to Lind.'s reading *oppugnassere*, and alliteration as well as sense is strongly in its favour. Donatus on *Eun. 1. 1. 1.* had *expugnassere*.—59. *superbe* M, *superbi* F, LG.—61. *Propere* M, *Properaret* Leo, *Properiter* LG.—*exercitum* Boxhorn, perhaps rightly.—*deducerent* M, *deducere* Leo, *deduceret* Gertz.—62. *e castris* m, LG, Leo: but the prep. is not necessary.—63. *Telebae contra* Bergk, Leo: the last syllable of *contra* is short *Pseud.* 1. 2. 23: the other passages where it occurs prove nothing either way. It is short in Ennius.—64. *reducunt*

póstquam utrimque éxitumst máxuma cópia,
(65) díspertiti viri, díspertiti órdines,
nós nostras móre nostro ét modo instrúximus
légiones, item hóstes contra légiones sŭas instruont.
deínde utrique ímperatóres medii éxeunt,
éxtra turbam órdinum cólloquontúr simul.
(70) cónvenit, victi utri sint eo proélio,
úrbem agrum arás focos séque uti déderent.
póstquam id actúmst, tubae cóntra utrimque óccanunt,
cónsonat térra, clamórem utrimque éfferunt.
ímperatór utrimque hínc et illínc Iovi
vóta suscipere, *utrímque* hórtari exércitum,
(75) pró se quisque íd quod quisque ét potest ét valet

B_1, *seducunt* B_2.—67. *instruximus legiones item* M. Leo, with Spengel, moves *Legiones, item* to the beginning of 68, making that line a trochaic sept., and this seems best. Ussing omits *legiones item* as a gloss, and is followed in this by LG. *nostros* Bothe, but the gloss would not have been inserted had not *nostras* been read. Ussing well defends *nostras*.—68. *legiones suas* M, *suas legiones* LG.—69. *in medium* M, *medii* scripsi. *uterque imperator* Bothe, LG. Leo reads with M, making the verse composed of two cretics+troch. dim. cat. Servius on *Aen. 1. 191* has the MSS. reading. *eunt*, conj. Ussing.—73. *pactumst* Baehrens.—*utrimque canunt contra* M. *contra utrimque occanunt* Bergk, LG, Leo.—74. *consonant aera* Baehrens.—*clamoremque* B, *clamorem* rest, Bent.—75. *utrimque* M, *utrque* Lind. LG.—76. There is something omitted in M. *uterque* is supplied by Seyffert, and so LG: *utrimque* Leo. *suom* (before *exercitum*) by Lach., *tum* by Fleck. who reads *hortarier*. *post hortari* Spengel: *pro re hortari* ed.: *porro* Baehrens.—77. *potest* M, *potis est* Uss., *et potest* Bothe, LG

édit, ferró ferit, téla frangúnt, boat
caélum fremitú virum, ex spíritu atque *hálitu*
nébula constát, cadunt *púlveris* vi ét virum
(235) dénique, ut vóluimus, nóstra superát manus:
hóstes crebrí cadunt, nóstri contra íngruont
ví feroces.
séd fugam in sé tamen némo convórtitur
néc recedít loco quín statim rém gerat;
(239) ánimam omittúnt prius quám loco démigrent:
quísque ut steterát iacet óptinetque órdinem.
hóc ubi Amphítruo erus cónspicatúst *meus*,

Tum pro ex Leo.—76, 77. Nonius, p. 272, 22, on *constat*.—78. *ferrum ferit tela fligunt* Baehrens.—79. *anhelitu* M, Nonius: *halitu* Mueller, LG. Leo reads with M. Cf. 66 supra.—80 *uulneris ui et uirium* M, *uirum* D pr, *uolnerum ui uiri* Lach., LG, *uolneris ui uiri* Seyffert. Leo says "aliud latet." I give *pulveris for vulneris*, otherwise closely adhering to D pr. This reading will be defended in the Commentary.—81. *vovimus* Bent.—82 and 83 as one verse M.—83. *Vicimus ui feroces* M, (*ferocis*) E. Leo omits *vicimus* with Spengel, making *ui feroces* a trochaic clausula, like *iure iniustas* 90 infra, and I follow him. If the cretic metre is to be preserved, either *Vicimus vi fori* or *Vicimus vi truces* may be right.—84. So M, and so the verse is cited by Nonius, p. 480, who says "convertitur pro convortit." The possibility of this is denied by Ussing, who reads *sic tamen:* doubted by LG, who give *In fugam sed tamen* with Lind. Leo obelizes the verse, and proposes *Sed fuga haud fit tamen*.—85. Nonius, p. 393, 8, cites this verse to prove that *statim* in this sense has the first syllable long: of course this passage does not prove it.—86. *animum* or *animom* M, *animam* Jm. — 88. *meus* om. M,

ílico equités iubet déxtera indúcere.
équites parént: citi ab déxtera máxumo
(90) cúm clamore ínvolant, ímpetu *cúm* alacri,
foédant et próterunt hóstium cópias
iúre iniustas.
MERC. Numquam étiam quicquam adhúc verborumst prólocutus pérperam:
namque ego fui illi in re praesenti et meus quom
pugnatumst pater.
SOS. Perdúelles penetrant se in fugam; ibi nostris
animus additust:
(96) vortentibus Telebois telis complebantur corpora;
ipsusque Amphitruo regem Pterelam súad obtruncavit
manu.

added by Cam. *conspicatus est* M, *conspicatus s**** est* D: perhaps *conspicatust semel*. Leo keeps the reading of M, and makes this and 91 end with two trochees.—89. *inducere* M, *invadere* Salmasius, Lamb. LG unnecessarily. *inducier* Peyraredius ap. Guyet.—90. Ussing and Leo punctuate after *parent:* after *citi* vulgo, LG.—91. I add *cum* which M om. *alacri ruunt* Hermann (*inruunt* Lind.), a violent change, but Ussing and LG adopt it. Leo agrees with M: see supra 88. The verse is quoted by Nonius p. 128, s. v. *involare*, as M give it.—92, 93: one vs. in M.—93. Trochaic clausula. *Vi retundunt eas* Hermann, Elem. Met. 210, after which no one need despair.—94–108. Iamb. octonarii.—95. *illic* M, *illi* Lamb., Bent.—98. *sua* M, with hiatus, which Spengel formerly defended (Plautus, p. 207): see Notes; but *suad* Ritschl is more likely. *suapte* Lind., LG, *obtruncavit sua* Py—99. *usque a mani* M, *ab usque mani* Pylades, rightly.

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haec illic est pugnata pugna *ab* usque mani ad vesperum
(hoc adeo hoc commemini magis, quia illo die inpransus fui),
sed proelium id tandem diremit nox interventu suo.
postridie in castra ex urbe ad nos veniunt flentes principes:
velatis manibus orant ignoscamus peccatum suom,
deduntque se, divina humanaque omnia, urbem et liberos
in dicionem atque in arbitratum cuncti Thebano poplo.
post ob virtutem ero Amphitruoni patera donata aureast,
qui Pterela potitare rex est solitus: haec sic dicam erae.
nunc pergam eri imperium exsequi et me domum capessere.

inde a mani LG. The hiatus in M is indefensible: it is not n diaeresis, as Ussing says it is. Nonius, p. 231, quotes this verse for the masc. form *vesperus*: as M, save that he gives *llic* for *illic*. *Haec illi sic pugnata pugnast* Studemund. *usque usque*] Ribbeck, which is possibly right.—102. *annos* B_1D_1E. —103. Nonius, p. 496 and p. 502, cites this verse for *ignoscere* ith acc.; in the latter place his MSS. give *orant ut* (or *orant* d).—105. *populo* D.—106. *ob* om. B pr.—*est aurea* M, corr. m.—107. *poare* B pr., *potare* B corr. pr. D_2E, *posit*... m.—*rex solitus est* M, *rex est solitus* Bothe, *solitu*...

MERC. Áttat, illic húc iturust. íbo ego ilico óbviam.
neque ego hunc hominem hocedie ad aedis has sinam umquam accedere;
quando imagost huius in me, certumst hominem eludere.
(110) et enim vero quoniam formam cepi huíus in med et statum,
decet et facta moresque huius capere me similes item.
itaque me malum esse oportet, callidum, astutum admodum

Ussing. *rex* om. B, corr. pr.—109. *illi* M, *illic* (dative) Fleck. I write *ilico*. Cf. *Merc. 3. 4. 79. Post ad praetorem ilico ibo*: in *Mil. 4. 9. 4* we should read *me quaerit: ilico ibo huic puero obviam*, a correction also made by Abraham. Cf. Ter. *Ad. 4. 4. 9, Ilico accedo*: also *Capt. 3. 2. 8, Ilico revertor*. For *ire obviam* with dative understood, see *Capt. 3. 2. 2: Cas. 2. 6. 5.*—110. *huc hominem hodie* M, *huc hominem hocedie* Ritschl N. E. p. 92. The introduction of *hocedie* for *hodie* into Plautus is one of the most important services rendered by Ritschl, who here built on a foundation laid by Th. Bergk: our MSS. give no trace of *hocedie*: the text on which its introduction is based is the important statement of Marius Victorinus, p. 9. 17 (Keil): "scribamus *hactenus* autem et *hodie* non ut antiqui *hacetenus* et *hocedie*." *hunc hominem huc hodie* Studemund LG. Leo apparently approves of *hocedie*, but does not introduce it into the text. *hocedie* cures many instances of hiatus.—111. *eludere* M, *ludere* Langen p. 23, perhaps rightly; but see Commentary.—112. *me* M, corr. Weise.—*huiusce* Lach..

atque hunc telo sŭo sibí, malitia, a foribus pellere.
sed quid illúc est? caelum aspectat. observabo
quam rem agat. 116
Sos. Certe edepol, si quicquamst aliud quod credam aut certo sciam,
credo ego hac noctu Nocturnum óbdormivisse ebrium.
nam neque se Septentriones quoquam in caelo commovent,
neque se Luna quoquam mutat atque uti exortast semel, 120
nec Iugulae neque Vesperugo néque Vergiliae óccidunt.

see supra, *Prol. 96.*—110. *habere* M, *capere* scripsi (Hermath. 1882), and so Leo (1885).—117. *edepol scio si* M, corr. Bothe. *scio* might be kept if one read *si aliud quicquamst* with Cam., but perhaps the whole line is spurious.—*quid* M, corr. m. —118. *Nocturnum* M, with hiatus, which may stand in diaeresis, and after a proper name. Jerome however had *Nocturninum: adv. Vigilantium* (*t. 4. p. 236 ed. Bened.* (ap. LG1) "*Nocturninum* iuxta Plauti Amphytrionem". Jerome may have had better mss. than ours, but there is no trace of a proper name *Nocturninus:* on the other hand, *Nocturnus* is found in Inscriptions: see O.-H. 5857: 5858.—*obdormisse* M.— 120. *motat* m.—*statque* Pyl.—121. *Nec iugulae* B pr., *nec uigule* D, *neque iugula* Varro, who quotes the whole vs. *L. L. 7. 3. p. 336 sqq.*, with the hiatus after *Vergiliae*, as in M. This hiatus is defended as after a proper name by Ritschl, *Prol. p. 204*, though afterwards *N. R. p. 118* he proposed the archaic nom. *Vergilias*. The other places where he proposed to introduce this form are *Ae. 4. 1. 14: Fores occlusas omnibus*

ita statim stant signa, neque nox quoquam concedit die.
Merc. Perge, Nox, ut occepisti, gere patri morem meo:
optumo optume optumam operam das, datam pulcre locas.
Sos. Neque ego hac nocte longiorem me vidisse censeo, 125
nisi *si* item unam, verberatus quam pependi perpetem:
ĕam quoque edepol etiam multo haec vicit longitudine.
credo edepol equidem dormire Solem, atque adpotum probe;
mira sunt nisi invitavit sese in cena plusculum.

sint nisi tibi. Rud. 4. 7. 10: Fiunt transennae ubi decipiuntur dolis. Trin. 2. 4. 138: Nam fulguritae sunt alternae arbores (or *fulguritas*), *Poen. Prol. 43: Nunc dum scribillas aestuant occurrite.* These forms have not been accepted. Leo remarks: 'hiatus non Plautinus sed Varroni notus.' See Notes. —122. This v. is twice quoted by Nonius, once p. 393, 8: to prove, which it does not, that the first syllable in *statim* in this sense is long: and p. 391, 23 for *stare* in the sense of *consistere:* also by Donatus as Ter. *Phorm. 5. 3. 7* for this sense of *statim:* in which sense he also states the first syllable is long. *signa omnia* Nonius in both places.—*diei* Servius on *Georg. 1. 208.*—124. *dee* B 122.—125. *uedisse* B. *noctu* m (Gud. 1).— 126. *Nisi item* M, *Nisi si item* Lachmann, *Nisi itidem* Fleck. LG, *nisi pridem* Leo. Perhaps *Nisi noctem. Nisi item uerberatus unam* Guyet.—127. *uincit* m, *uicit* M.—129. Quoted (corruptly

MERC. Ain vero, verbero? dŏos esse tŭi similis putas? 130
ego pol te istis tŭis pro dictis et male factis, furcifer,
accipiam; modo sis veni huc: invenies infortunium.
SOS. Vbi sunt isti scortatores, qui soli inviti cubant?
haec nox scitast exercendo scorto conducto male.
MERC. Meus pater nunc pro huius verbis recte et sapienter facit, 135
qui complexus cum Alcumena cubat amans animo obsequens.
SOS. Ibo ut erus quod imperavit Alcumenae nuntiem.
sĕd quis hic est homó, quem ante aedĭs video hoc noctis? non placet.
MERC. Nullust hoc meticulosus aeque. SOS. *Hem*, mi in mentem venit,
Ilic homo *hodie* hoc dŏ-umero volt pallium detexere.

y Nonius s. v. *invitare* p. 321, 18.—130. *Ain* M, rightly kept y Ussing. *Aiin* = *Aiin* is a dissyllable with first long infra . 1. 188, As. 5. 2. 47, and elsewhere. *Aïn tu* Ritschl, Fleck., G. *Aïnim* D_c.—131. *furgifer* BD, *fugifer* E.—132. *sis* om. D. —133. *soliti* E; so I think *solito* is a corruption for *solo* rup. 1. 17. 3.—134. Quoted by Donatus on Ter. *Eun. 4. 2.*— 35. *quis est hic* B, Ussing: *quis hic est* rest.—139. *quem in mentem venit* M, *hem, mi in mentem venit* Ribbeck, a beautiful mendation. *mi in mentem venit* Bothe.—140. *hodie* om. M, lded by LG, *hoc homo d. u.* Cam. Uss., *homo hoc hoc d. u.*

MERC. Timet homo: deludam ego illum. SOS. Perii, dentes pruriunt; 141
certe advenientem hic me hospitio pugneo accepturus est.
credo misericors est: nunc propterea quod me meus erus
fecit ut vigilarem, hic pugnis faciet hodie ut dormiam.
oppido interii. obsecro hercle, quantus et quam validus est! 145
MERC. Clare advorsum fabulabor: hic auscultet quae loquar;
(145) igitur magis modum *in* maiorem in sese concipiet metum.

Leo.—141. The mss. here furnish an amusing example of the progress of diplomatic error: *perii dentes* BD, *perlidentes* (*plidentes*) E, *plidentes* J, *prodentes* F, *pol dentes* Z.—142. *pugne* M, *pugneo* Acidalius.—144. *vigilem* D, which is not an un-Plautine syntax, but demands the insertion of *me* before *pugnis* with Bothe.—145. Quoted by Nonius s. v. *oppido. et* om. Nonius.—146. *clare auorsum* BD, *clar auersum* E.—*hic* M, *sic* Ribb. Leo, *ut hic* conj. LG. Lucha. Comm. Pros. 1. 7 denies that the nom. *hic* is ever long in Plaut. But the mss. have to be changed at least five times to suit this view: see Notes.—147. *in* is added by Cam., and this is the simplest correction.—*morem* BD, *magis* is omitted by D, though added afterwards ma. pri. Hence perhaps: *Igitur tum modum in maiorem*:—*igitur tum* is a common Plautine phrase. On the other hand *magis* often strengthens a comparative in Plaut. See Notes. *Igitur demum magis maiorem* Acid., LG. *I. magis*

agite, pugni, iam diust quom ventri victum non datis:
iam pridem videtur factum, heri quod homines quattuor
in soporem collocastis nudos. Sos. Formido male,
né ego hic nomen méum commutem et Quintus fiam e Sosia; 151
quattuor *duro* sopori se dedisse hic autumat:
metuo ne numerum augeam illum. MERC. Em, nunciam ergo: sic volo.
Sos. Cingitur: certe expedit se. MERC. Non feret quin vapulet.
Sos. Quis homo? MERC. Quisquis huc profecto venerit, pugnos edet. 155
Sos. Apage, non placet me hoc noctis esse: cenavi modo;
proin tu istam cenam largire, si sapis, esurientibus.
MERC. Haud malum huic est pondus pugno. Sos. Perii, pugnos ponderat.
MERC. Quid si ego illum tractim tangam, ut dormiat? Sos. Servaveris:

homo maiorem Ussing, *Igitur magis maiorem demum* Lind.—148. *quod* M, corr. Fleck.—150. *duros sopori* M, *duro sopori* scripsi, *uiros* J, m., vulgo, *nudos* Leo: see Notes.—153. *sicolo* M, *sicolo* D, *si colo* m. *sic volo* Pylades, rightly. *sic colo* Gruter, *sic olo* Lind., *sic dabo* Langen.—154. *foret* E.—155. *quisquis homo* M: I omit *homo*. — 159. Nonius, p. 178, and Charisius (*G. L. 1. p. 231*) quote the verse on *tractim*.

nam continuas has tris noctes pervigilavi. MERC. Pessumumst 160
facinus; nequiter ferire malam male discit manus;
alia *formad* esse oportet quem tu, pugne, legeria.
Sos. Illic homo me interpolabit méumque os finget denuo.
MERC. Exossatum os esse oportet quem probe percusseris.
Sos. Mirum ni hic me quasi murenam exossare cogitat. 165

—160. *pessum est* M, corr. F Z. Leo reads *pessumest* and *facimus* for *facinus* in next line, not rightly.—161. So M: the reading is much disputed.—*discis* Dousa, *mala* Acid. Ussing gives *malaca* for *malam*: LG *malacissat manum* for *male discit manus*, both improbable readings; perhaps *gestit* should be read for *discit*.—162. *forma* M, which may stand for *formad*, which Ritschl proposed. LG transpose *forma oportet esse* with Cam. Luchs would insert *os* before *esse*, not improbably: Leo improbably places *malam* before *alia*.—*pugno* M, *pugne* Pylades.—*legeris* M, rightly. *tetigeris* Ussing, an unlikely reading adopted by Leo and LG: *pegeris*, *laeseris*, *ieceris*, *iceris*, *pexeris* have all been proposed.—164. *os* om. D, hence *exossatum oportet esse* Acid. alius.—163. Quoted by Nonius s. v. *interpolare* p. 34, 2.—165. *exossare* M, *exdorsuare* Weidner, LG, coll. *Aul. 2. 9. 2*, a tempting emendation: but Ter. *Ad. 3. 3. 24* etc. show that *exossare is* correctly applied to eels, and as the hiatus is in diaeresis it is best not to interfere with it, although it would be easy to write *quasi sim muraena*, a common Plautine construction.

ultro istunc qui exossat homines. perii, si me aspexerit.

MERC. Olet homo quidam malo suo. SOS. Ei *mihi* numnam ego óbolui?

MERC. Atque haud longe abesse oportet, verum longe hinc afuit.

SOS. Illic homo superstitiosust. MERC. Gestiunt pugni mihi.

SOS. Si in me exercituru's, quaeso in parietem ut primum domes.

MERC. Vox mi ad aures advolavit. SOS. Né ego homo infelix fui,

qui non alas intervelli: volucrem vocem gestito.

MERC. Illic homo a me sibi malam rem arcessit iumento suo.

SOS. Non equidem ullum habeo iumentum. MERC. Onerandus est pugnis probe.

SOS. Lassus sum hercle e navi, ut vectus huc sum: etiam nunc nauseo;

vix incedo inanis, ne ire posse cum onere existumes.

—166. *istuc* M, corr. Dousa.—167. *ei* M, *ei mihi* Pylades, *numquam* M, *numnam* B$_2$. *ei, num ei iam* Leo. *ego* om. E. —168. *hoc* M, *hinc* B$_2$.—*gestiuit* B pr. DE.—170. *ut primum* M, *prius* Nonius, p. 295, who quotes the verse s. v. *exercere*. *prius* is intrinsically a better reading than *ut primum*.—171. *euiuolabit* BD. — 174. *Onerandust* Lind., with hiatus in diaeresis, and at change of speakers, perhaps rightly. The diaeresis is a very awkward one in M, though not impossible; but if any change is made *Pugnis onerandust probe* should be

MERC. Certe enim hic nescio quis loquitur. SOS. Salvos sum, non me videt.

nescioquem loqui autumat: mihi certo nomen Sosiae est.

MERC. Hinc enim mihi vox dextera auris, ut videtur, verberat.

SOS. Metuo vocis ne vicem hodie hic vapulem, quae hunc verberat.

MERC. Optume eccum incedit ad me. SOS. Timeo, totus torpeo.

non edepol nunc ubi terrarum sim scio, si quis roget,

neque miser me commovere possum prae formidine.

ilicet, mandata eri perierunt una et Sosia.

verum certumst confidenter hominem contra conloqui,

qui possim videri huic fortis, a me ut abstineat manum.

MERC. Quo ambulas tu, qui Volcanum in cornu conclusum geris?

written.—179. *dextera vox* M, *vox dextera* Guyet, probably right, though it is not impossible that *dextera* may have been pronounced *dextra:* so 1. 2. 1. *prospere* is *prosp're;* Ter. *Phorm.* 5. 8. 8, *verebamini* is *v'rebamini:* see Notes.—180. *uice* M, *uicem* Scaliger, apparently rightly.—182. *ubi roget* for *siquis roget* EJ.—184. *Illic et* B, *illic v* D (v ma. 2), *illic ei* EJ.—185. *certus est* M, corr. m.—186. *Igitur qui* M (*quid* E): corr. Cam. Goetz has shown, *Analect. Plaut.*, p. 98, that the use of *igitur qui* and *igitur ut* is foreign

Sos. Quid id exquiris tu, qui pugnis os exossas hominibus?

MERC. Servosne *es* an liber? Sos. Vtcumque animo conlubitumst meo.

MERC. Áin vero? Sos. Áio enim vero. MERC. Vérbero. Sos. Mentíre nunc.

MERC. At iam faciam ut verum dicas dicere. Sos. Quid eost opus?

(350) MERC. Possum scire, quo profectus, quotus sis aut quid veneris?

Sos. Huc eo, *mei* eri sum servos: numquid nunc es certior?

MERC. Ego tibi istam hodie, sceleste, comprimam linguam. Sos. Haud potes:

bene pudiceque adservatur. MERC. Pergin argutarier?

quid apud hasce aedis negotist tibi? Sos. *Mine?* immo quid tibist?

to Plautus. Very likely the whole line is spurious.—*si possum* Seyffert.—189. *Seruosne* D, *Seruus ne* BE, corr. m. *seruos esne* Cam., LG, Leo.—190. So M, with hiatus at the change of speakers, *Áin* being scanned as a dissyllable. *Áin tu* Ritschl. LG read *nunciam* for *nunc* with Cam., scanning *Áin* as one syllable. *mentire nunc* Bothe; but compare l. 1. 256 infra.—191. *dicas* M, *diecas* FZ.—193. *Huic* B_1DE. *eo* D. *eri* M, *mei eri* Fleck., *eri mei* Cam. Leo inserts *iussu, eius* after *eri*.—194. *sceleste* M, *scelestam* Z, Leo, LG: it is difficult to see why.—196. *negotii est tibi* BD, *negotium est tibi* Em, *Quod—negotium est tibi* Pylades, *negotist nunc tibi* LG, *tibi, dic* Seyffert;

(196) MERC. Rex Creo vigiles nocturnos singulos semper locat.

Sos. Bene facit: quia nos eramus peregri, tutatust domi;

at nunc ábi sane, advenisse familiares dicito.

MERC. Nescio quam tu familiaris sis: nisi actutum hinc abis,

familiaris accipiere faxo haud familiariter.

(200) Sos. Hic, inquam, habito ego atque horunc sum servos. MERC. At scin quomodo?

faciam ego hodie te superbum, ni hinc abis. Sos. Quonam modo?

MERC. Auferere, non abíbis, sí ego fustem sumpsero.

Sos. Quin me esse huius familiai familiarem praedico.

MERC. Vide sis quam mox vapulare vis, nisi actutum hinc abis.

tibi negotiet Leo. I read *mine*, which, I think, may have been omitted as *me* 2. 1. 2, infra.—198. *peregre* M, *peregri* Scal. *peregre* would demand *ieramus*.—*domi* M, rightly. *domum* Jm.—200. *at scin* Becker. Luchs objects to making *nescio* a dactyl, and writes *familiaris sis tu* and *ni*.—*quam tu*] *quantum* EJm.—201. *accipere* M, corr. m.—202. *seruus sum* M, corr. Cam., *seruos sum horunc* Mueller.—203. Quoted by Nonius, p. 171, who absurdly says 'superbos veteres mortuos dixerunt.'—*nisi* M, corr. Cam., m.—*quonammodo* (*n* over erasure D: probably the scribe had first written *quodammodo*), BD, *quo nomine modo* E.—204. *auferere* M.—205. *familiae*

(205) Sos. Tun domo prohibere peregre me advenientem postulas?
Merc. Haecine tua domust? Sos. Ita inquam. Merc. Quis erus est igitur tibi?
Sos. Amphitruo, qui nunc praefectust Thebanis legionibus,
quicum nuptast Alcumena. Merc. Quid ais? quid nomen tibist? 210
Sos. Sosiam vocant Thebani, Davo prognatum patre.
(210) Merc. Ne tu istic hodie malo tŭo compositis mendaciis
advenisti, audaciai columen, consutis dolis.
Sos. Immo equidem tunicis consutis huc advenio, non dolis.
Merc. At mentiris etiam: certo pedibus, non tunicis venis. 215
Sos. Ita profecto. Merc. Nunc profecto vapula ob mendacium.
(215) Sos. Non edepol volo profecto. Merc. At pol profecto ingratiis.
hoc quidem profecto certumst, non est arbitrarium.
Sos. Tŭam fidem obsecro. Merc. Tun te audes Sosiam esse dicere,

M, familiai Bent. and others.—207. *Tum* M, corr. Jm.—210. *quid agis* D.—*quod nomen* DEm. *quid nomen* is the Plautine expression. Brix. on *Trin. 889* shows that *quid* is separated from *nomen*: 'What is your name'? not 'what name is yours'? *est tibi* BD, corr. Em.—213. *audatiae* M, corr. Cam.

qui ego sum? Sos. Perii. Merc. Parum etiam, praĕut futurumst, praedicas. 220
quoius nunc es? Sos. Tŭos: nam pugnis usu fecisti tuom.
(220) pro fidem, Thebani cives! Merc. Etiam clamas, carnufex?
loquere, quid venisti? Sos. Vt esset quem tu pugnis caederes.
Merc. Quoius es? Sos. Amphitruonis inquam Sosia. Merc. Ergo istoc magis, 224
quia vaniloquo's, vapulabis: ego sum, non tu, Sosia.
Sos. Ita di faciant, ut tu potius sis atque ego te ut verberem.
(225) Merc. Etiam muttis? Sos. Iam tacebo. Merc. Quis tibi erust? Sos. Quem tu voles.
Merc. Quid igitur? qui nunc vocare? Sos. Nemo nisi quem iusseris.
Merc. Amphitruonis te esse aiebas Sosiam. Sos. Peccaveram: 229
nam Amphitruonis socium sane me esse volui dicere.

—217. *ingratis* M, corr. Pylades.—222. *fidi* BE, *uide* D, corr. Aldus.—*clamat* E.—223. *Eloquere* M, corr. Aldus.—229. *alebas* B_1D_1.—230. *socium neme esse* M (*sotium* BJ, *sotio* D pr., *socium* corr. pr.). I write *sane* for *ne*, having formerly proposed *re med*. Perhaps *nempe*. There can be no doubt that *socium* at least was in the archetype. *sociennum med* Cam., *ne med* Weise; but this is not the use of *ne*. *Nam Amphitruonis Sosiai me* Lachmann, Leo; *Nam med Amphitruonis socium* Fleck., who afterwards proposed '*Nam illud Amphitruonis*

[redacted]

MERC. Scibam equidem nullum esse nobis nisi me servom Sosiam.

(239) fugit te ratio. SOS. Vtinam *idem* istuc pugni fecissent tui.

MERC. Ego sum Sosia ille quem tu dudum esse aiebas mihi.

SOS. Obsecro ut per pacem liceat te alloqui, ut ne vapulem.

MERC. Immo indutiae parumper fiant, si quid vis loqui.

SOS. Non loquar nisi pace facta, quando pugnis plus vales.

(239) MERC. Dic si quid vis, non nocebo. SOS. Tŭae fide credo? MERC. Meae.

SOS. Quid si falles? MERC. Tum Mercurius Sosiae iratus siet.

SOS. Animum advorte: nunc licet mi libere quidvis loqui.

Amphitruonis ego sum servos Sosia. MERC. Etiam denuo?

SOS. Pacem feci, foedus ici, vera dico. MERC. Vapula.

socium me esse': and thus Ritschl, *Op. 2. 438*, though he had previously approved of Lachmann's conjectures. *Nam Amphitruonis socium enim med* Ribbeck.—231. *sciebam* M.—232. *idem* om. M: I have added it. The passages quoted in the notes prove *idem* to be right. *O utinam* Gronovius. *Utinam mi* Mueller. *Istuc utinam* Guyet.—233. *te* Pylades and others.—237. *Dicito* M, *Dic* Lind., *Dicito eis*, conj., Lind., Ussing.—*fidei* M, *fide* Botha.—241. *feci* M, *ici* Otto, an obvious and certain correction.—242. —*quid* M, *quod* m.—246. Nonius, p. 76, for the phrases *absente nobis* and *praesente nobis* quotes from the Amphitruo *nec nobis praesente aliquis quisquam nisi servus*. J. Schroeder thought that these words were a corruption of this verse, and LG and Leo agree with him.—247. Expunged by Fleck. with general approbation.—250. *nonne* M, *non* Spengel, Fleck., and others, including LG, who refer to Spengel '*de nonne particula*,' p. 4. Ussing rightly refuses to strike *nonne* out of Plautus against the MSS. Plautus preferred *nonne* before vowels: *nonne* occurs six times in this play.—*nostra navis* M, *navis nostra in portum* scripsi, cf. 2. 2. 99; 258 infra. *nostra navis huc* Pylades, vulgo.—251. *nonne*

(240) SOS. Vt lubet; quod tibi lubet fac, quoniam pugnis plus vales.

verum, utut es facturus, hoc quidem hercle haud reticebo tamen.

MERC. Tu me vivos hodie numquam facies quin sim Sosia.

SOS. Certe edepol tu me alienabis numquam quin noster siem;

nec nobis praeter med alius quisquamst servos Sosia.

(245) [qui cum Amphitruone hinc una ieram in exercitum.]

MERC. Hic homo sanus non est. SOS. Quod mi praedicas vitium, id tibist.

quid, malum, non sŭm ego servos Amphitruonis Sosia?

nonne hac noctu navis nostra *in portum* ex portu Persico venit, quae me advexit? nonne me huc erus misit meus?

[redacted]

nonne ego nunc sto ante aedes nostras? non mist lanterna in manu?
non loquor, non vigilo? nonne hic modo me pugnis contudit?
fecit hercle, nam etiam misero nunc *mihi* malae dolent.
quid igitur ego dubito? aut quor non intro eo in nostram domum? 255
MERC. Quid, domum vostram? SOS. Ita enim vero. MERC. Quin quae dixisti modo
omnia ementitu's: equidem Sosia Amphitruonis sum.
nam noctu hac solutast navis nostra e portu Persico,
et ubi Pterela rex regnavit oppidum expugnavimus,
et legiones Teleboarum vi pugnando cepimus, 260
et ipsus Amphitruo optruncavit regem Pterelam in proelio.

M, *non med* LG.—252. *Nonne* M, *Non* Spengel.—*sto* seems to have been corrupted to *isto* in M, later to *hic sto*.—253. *loquar* D.—*nonne* M, *non hic* Gronovius, LG.—*homo modo* M, corr. Guyet.—254. *mihi* om. M, inserted here by Leo, by Cam. at the end of the v. LG insert *mi male* before *malae*; but *male dolere* is not a Plautine phrase. Perhaps *meae* would be better than *mihi*.—255. *ego igitur* D.—*ut* DE.—*in* omitted before *nostram* by Abraham, perhaps rightly.—256. *Quid*] *Qui* E.—257. *ementitus* M, *ementitu's* Fleck. LG. *es mentitus* Bent.—With *Amphitruonis sum* cf. *mentiris nunc*, 190 supra.—258. *persico* DE.—260. *cepimus* (*coepimus* M) is scarcely the right word. *occidimus* Gertz, but I should prefer *vicimus* for the alliteration.—264. *doni* om. M, added by Ussing. Loman proposed *dono*; but *doni* was more likely

(260) SOS. Egomet mihi non credo, quom illaec autumare illum audio.
hic quidem cérte quae illic sunt res gestae memorat memoriter.
sed quid ais? quid Amphitruoni *doni* a Telebois datumst?
MERC. Pterela rex qui potitare solitus est patera aurea. 265
SOS. Elocutus est. ubi patera nunc est? MERC. *Est* in cistula,
(265) Amphitruonis obsignata signo. SOS. Signi dic quid est?
MERC. Cum quadrigis Sol exoriens. quid me captas, carnufex?
SOS. Argumentis vicit. aliud nomen quaerundumst mihi.
nescio unde haec hic spectavit. iám ego hunc decipiam probe; 270
nam quod egomet solus feci, nec quisquam alius adfuit,

to fall out than *dono*, and *quid doni* is quite idiomatic: cf. Prop. 2. 23. 8: "*Muneris ecquid habes?*" and see 267 infra.—266. *Elocutus est* M: *est* om. M before *in cistula*, added by Dousa. LG, with Pylades, write *elocutust*. *ubi ea patera nunc est: est i. e.* Brix.: *sed ubi patera nunc est.* Leo: *elocutust: et ubi patera nunc east: in cistula.* Ussing follows Bothe, in reading *cistellula*.—267. *signo est* M; Dousa removed *est* to the previous verse.—269. *vincit* Em.—*querendum* BE, *querundum* D.—270. Studemund has suggested *Nesciocunde*.—272. *taber-*

in tabernaclo, id quidem hodie numquam poterit dicere.
si tu Sosia es, legiones quom pugnabant maxume,
quid in tabernaclo fecisti? victus sum, si dixeris.
MERC. Cadus erat vini: inde implevi hírneam.
SOS. Ingressust viam!
MERC. Eam ego, ut matre fuerat natum, *tum* vini
eduxi meri.
SOS. Factumst illud, ut ego illic vini hirneam
ebiberim meri.
mira sunt nisi latuit intus illic in illac hirnea.
MERC. Quid nunc? vincon argumentis, te non esse
Sosiam?
SOS. Tu negas med esse? MERC. Quid ego ni
negem, qui egomet siem? 280
SOS. Per Iovem iuro med esse neque me falsum
dicere.
MERC. At ego per Mercurium iuro, tibi Iovem non
credere:
nam iniurato scio plus credet mihi quam iurato tibi.

saeculo Bm, *tabernaclo* DE.—273. *Sosia's* LG, but *es* may be emphatic.—275. *ibi vini* Mueller, to avoid hiatus, which is a very slight one. *hirneam* M, *cyrneam* Nonius p. 546.—*ingressus tu iam* BD, *ingressus iam* Em: corr. Pius.—276. I have added *tum*, the hiatus after *vini* being indefensible. Mueller inserts *ibi* after *vini*. *vini ut matre natum fuerat*, Fleck., LG. —*educeum eri* D pa., *educeum meri* D corr. pr.—277, 278 in inverse order in the later MSS. and so LG, Leo.—277. *Factum est* B, *Factum* DE.—*ut ego vini illi* conj. Mueller.—280. *me de esse* M.—281. *me desse* B pr. *me de esse* D pr. E.—284.

SOS. Quis ego sum saltem, si non sum Sosia? *id*
te interrogo. 284
MERC. Vbi ego Sosia esse nolim, tu esto sane Sosia.
nunc quando ego sum, vapulabis, ni hinc abis,
ignobilis.
SOS. Certe edepol, quom illum contemplo, et formam
cognosco meam
quem ád modum ego sum—saépe in speculum in-
spéxi—nimis similíst mei:
itidem habet petasum ac vestitum: tam consimilist
atque ego; 289

Sosia? te M, *Sosia? id te* Mueller, who denies the possibility of lengthening the last syllable of *Sosia*. *ted interroge* Bothe.—287. *nolim esse* M, *esse nolim* Gruter. *iam nolim esse* Cam. *nolim Sosia esse* Mueller. One of the transpositions is probably right. Leo suspects 284–286 are of late origin.—286. *ignominis* Bothe, a clever emendation. Onomasticon Vulcanii: *ignomines: ἀνώνυμοι*.—287. *quom*] *quomodo* B.—*et*] *em* Leo, wrongly.—288. *simile est* M, *similest* Cam. The MSS. give *consimile est* in next v.: at l. 3. 39, they give *quale est* which Nonius (p. 198) cites, saying: *Quale est* (*cule est* MSS.) *pro qualis est, neutro positum pro masculino*. Nonius also writes on *simile est* (p. 224) *simile est pro similis est, pro masculino positum neutrum*: quoting Titinius, Naevius, and Nonius: and to the same effect on *tale* (p. 227) quoting Titinius. Cam. admitted the forms *qualest*, *similest*, but held that they were merely a method of writing *qualis est*, *similis est*. Ritschl, *Op. 2. p. 616*, denies even the forms, accounting for them as arising from a misapprehension of *st*: in a note he condemns the suggestion of *simil*, *persimil*. LG seem to agree with Cam. I follow Ritschl.—289. *atque ego*] *quam potest* Langen.

[redacted]

pes, statura, tonsus, oculi, nasum, vel labra,
, mentum, barba, collus: totus. quid verbis opust?
gum cicatricosum, nihil hóc similíst similius.
uom cogito, equidem certo idem sum qui semper fui.
rum, novi aedis nostras; sane sapio et sentio.
go illi obtempero quod loquitur: pultabo foris.
. Quó agis te? Sos. Domúm. Merc. Quadrigas si nunc inscendas Iovis 296
hinc fugias, ita vix poteris effugere infortunium.
Nonne erae mĕae nuntiare quod erus meus iussit licet?
. Tũae si quid vis nuntiare, hanc nostram adire non sinam.

lows Niemeyer in making *tam consimilist* a parenthesis. Nonius s. v. *Tonsus* (p. 179).—*uel labra* M (*nasa uel* E), which I believe to be sound. Cf. *Asin. 3. 3. 76*: gitur me passerculum, gallinam, coturnicem, Agnellum am me tuom dic esse vel vitellum": *Asin. 3. 3. 103*: gitur med anaticulam, columbam vel catellum". *pal-* Tyrrell, is the best conjecture. (*palpebra* plural of the m *palpebrum* would be a little nearer.) *dens labra frons labra* Langen. *aures labra* Lind. *nasus, os,* formerly thought of.—291. Nonius, p. 179, for the *llus: collum* M.—292. *similest* B, *simile est* rest: *similis* see on 288 supra.—293. *quomodo* for *quom* B.—*sum* othe.—295. *Nonne* M, *Non* Fleck. LG: see on 250 –299. *nunciare* M: *nuntiato* Ussing. There should a longer stop at *nuntiare* than a comma, as it depends

nam si me inritassis, hodie lumbifragium hinc auferes.
Sos. Abeo potius. di inmortales, obsecro vostram fidem, 300
(300) ubi ego perii? ubi inmutatus sum? ubi ego formam perdidi?
an egomet me illic reliqui, *sed* forte oblitus fui?
nám hic quidem ómnem imaginem, mea quae antĕ-hac fuerat, possidet.
vivo fit quod numquam quisquam mortuo faciet mihi. 305
ibo ad portum atque haec uti sunt facta ero dicam meo;
(305) nisi etiam is quoque me ignorabit: quod ille faxit Iuppiter,
ut ego hocedie raso capite calvos capiam pilleum.

on *sinam*.—300. *lumbifrangium* M.—303. *si* M, perhaps *sed*.—304. *meam* M, *mea* Bent.—306. *ut* M, *uti* Cam. *ut facta sunt* Lucha, LG.—307. *faciat* M, *faxit* Servius on *Aen. 8. 564*.—308. *hodie* M, *hocedie* Spengel, Ritschl. LG are less likely to be right in moving *hodie* to before *capiam*. *pilleum* M, Servius *l. l.* Nonius (p. 528).

[redacted]

MERCVRIVS I 2

Bene prŏspĕreque hoc hodie ŏperis processít mihi:
amovi a foribus maxumam molestiam,
patri ut liceret tuto illam amplexarier.
iam ille illuc ad erum quom Amphitruonem advenerit,
narrabit servom hinc sese a foribus Sosiam
amovisse; ille adeo illum mentiri sibi
credet, neque credet huc profectum, ut iusserat.
erroris ambo ego illos et dementiae
complebo atque omnem Amphitruonis familiam,
adeo usque, satietatem dum capiet pater
illius quám amat. igitur demum omnes scient
quae facta. denique Alcumenam Iuppiter
rediget antiquam coniugi in concordiam.

ACT I. SC. 2.

ACT I. SC. 2.—MERCVRIVS *B* om. *D*.—1. So M. Pronounce *prosp'ro:* see on l. 1. 179. LG omit *hodie:* Leo adopts Ussing's strange *pro speque:* Bothe omits *operis:* Acidalius strikes out *que*. *Bene* is often coupled to other adverbs by *que:* without *que* it is rarely joined to adverbs: I suggested *bene confidenter* for *bene confidenterque* on *Pseud. 1. 5. 44*, but there is not sufficient support for this in Plautus: therefore I do not feel able to accept Acid.'s conjecture here.—6. *ille adeo* M, *is adeo* Langen p. 146, not improbably.—9. So M with slight hiatus. Mueller proposes *compleuero:* Fleck. transposes, as usual.—10. *capiet* M, *capiat* Bothe.—11. *sciant* D.—12. *in concordiam coniugis* M, corr. Lind. *coniugis*

nam Amphitruo actutum uxori turbas conciet
atque insimulabit ĕam probri; tum meus pater
ĕam seditionem illi in tranquillum conferet.
nunc de Alcumena dudum quod dixi minus,
hodie illa pariet filios geminos duos:
alter decumo post mense nascetur puer
quam seminatust, alter mense septumo;
ĕorum Amphitruonis alter est, alter Iovis:
verum minori puero maior est pater,
minor maiori. iamne hoc scitis quid siet?
sed Alcumenae huius honoris gratia
pater curavit uno ut fetu fieret
uno ut labore absolvat aerumnas duas:
et ne in suspicione ponatur stupri

in concordiam Cam.—14. *contiet* BD, *continet* D pr.—15. *insimulauit* M, so our MSS. often, and vice versa. *probri tum* m. *proprium* or *probrium* M.—16. *Iam* DE.—17–23 are condemned by Ussing as spurious, and as by the same author as the prologue.—20. *seminatus* M, *seminatust* Fleck.—24. So M with hiatus. *Alcumenas* Ribbeck, Leo, a taking emendation, but hiatus with proper names is very common in this play, as we have seen. Fleck. transposes *huius* and *honoris* and so LG. *huiusce* Gruter, an un-Plautine form as Schmidt has shown p. 55, supra.—25. *curauit* M, wrongly changed by Fleck. and Ritschl to *curabit:* Ritschl supposed *uno ut fetu fieret* to have expelled the genuine words *Iuppiter summus meus*. The true construction of the passage has not been seen. The sentence *uno ut labore absolvat aerumnas duas* is subject to *fieret*. I had conjectured *fieret ei*, and even an archaic *feret st* for *fieret* (Ribbeck *liberet*).—26. *uno labore exsolueret* Nonius s. v.

clandestina ut celetur consuetio.
uamquam, ut iam dudum dixi, resciscet tamen
mphitruo rem omnem. quid igitur? nemo id
probro
ofecto ducet Alcumenae; nam deum
n par videtur facere, delictum suom
amque culpam expetere in mortalem ut sinat.
ationem comprimam: crepuit foris.
mphitruo subditivos eccum exit foras
a Alcumena uxore usuraria.]

This might point to *exueret*.—28. *suspicio* BDE, *ndo* Donatus on Ter. *Ad. 4. 5. 38*. Festus: *consuetionem pro consuetudine dixit*. Hence Bentley and Scioppius d the true reading.—30. *agitur* B.—33. *suamque ut M*: *ut* must be struck out either here with Acid., or *sinat* with Bothe. Nonius s. v. *expetere* has *sua si quid ut sinat*.—36. The MSS. so write the verse: the hiatus *cumena* is easily curable by adding *d* with Ritschl: ; after *Cum* is difficult to remedy. Guyet condemned e, and it is certainly spurious; but so is the previous *stant* silence should follow va. 34. The end of scenes *reurite* ground for the interpolator. Half the scenes *fainaris* have spurious verses tacked on to them. *Alcumena suo* Mueller, LG.

IVPPITER ALCVMENA MERCVRIVS. I 3

IVPP. Béne vale, Alcuména, cura rém communem, quód facis;
atque inperce quaeso: menses iam tibi esse actos vides.
mihi necessest ire hinc; verum quod erit natum tollito.
ALC. Quíd istuc est, mi vir, negoti, quod tu tam subito domo
abeas? IVPP. Edepol haud quod tũi me neque domi distaedeat; 5
sed ubi summus imperator non adést ad exercitum,
citius quod non factost usus fit quam quod factost opus.
MERC. Nimis hic scitust sycophanta, qui quidem meus sit pater.
observatote *eum*, quam blande mulieri palpabitur.

ACT I. SC. 3.

ACT I. SC. 3.—IVPPITER ALCVMENA MERC *B*, om. *D* leaving space. 1—2. *Atque inperce* is a fine correction of Camerarius for *At quis perge* of the MSS. Ussing justly thinks a dative is wanted and proposes *Et tibi inperce*. I should rather write *Teque inperce; parco* in old Latin sometimes took an accusative; or *Tibique inperce*.—*esse exactos* m.—8. *meus sit* BD, *sit meus* Em.—9. *eum* om. M, added by Bothe. Servius on *Aen. 11. 725* quotes the verse with *Observato* and without

ALC. Ecastor te experior quanti facias uxorem tuam.
IVPP. Satin habes, si feminarum nullast quam aeque diligam?
MERC. Edepol ne illa si istis rebus te sciat operam dare,
ego faxim ted Amphitruonem esse malis, quam Iovem.
ALC. Experiri istuc mavellem me quam mi memorarier.
prius abis quam lectus ubi cubuisti concaluit locus.
heri venisti media nocte, nunc abis: hocin placet?
MERC. Accedam atque hanc appellabo et subparasitabor patri.
numquam edepol quemquam mortalem credo ego uxorem suam
sic ecflictim amare, proinde ut hic te ecflictim deperit.
IVPP. Carnufex, non ego te novi? abin e conspectu meo?

...m.—10. *re experior* Dousa.—12. *si istis* is corrupted into *...tis* in E: the corruption has grown into *furtis* in JF: hence *...illa furtivis rebus* in Z.—13. *te* M, corr. Fleck.—*malis* ... Bothe, LG, to avoid the hiatus.—14. *re* would be better ... *me* here: see on va. 10.—*mihi* M.—15. Priscian quotes ... words *quam—locus* to show the old declension of *lectus*. *...cubuisti lectus*, Bothe, gives a better diaeresis and avoids ...synizesis or the proceleusmaticus.—16. *hoccine* M.—18. ...m. D.—20. LG read *abin hinc* with Pylades to avoid the ..., but this does not improve the verse. *fugin* would be

quid tibi hanc curatiost rem, verbero, aut muttitio?
quoiei ego iam *iam* hoc scipione— ALC. Ah noli.
IVPP. Muttito modo.
MERC. Nequiter paene expedivit prima parasitatio.
IVPP. Verum quod tu dicis, měa uxor, non te mi irasci decet.
clanculum abii *ego* a legione: óperam hanc subrupui tibi,
ex me primo *ut* prima scires, rem ut gessissem publicam.
ea tibi omnia enarravi. nisi te amarem plurumum,
non facerem. MERC. Facitne ut dixi? timidam palpo percutit.
IVPP. Nunc, ne legio persentiscat, clam illuc redeundumst mihi,
ne me uxorem praevortisse dicant prae re publica.

better.—21. *mutitio* D.—22. *Quoid ego* B_1, *Quo lego* DEB_2. *Quoi ego* Scutarius. *Quoii ego hoc iam* LG. *Quoi ego iam hace* Ritschl. I have inserted a second *iam*: see *Curc.* 5. 3. 30.—23. *expedivit* M, which Langen has defended; *expetivit* Scaliger.—25. *abi* M.—*ego* om. M, added by Hermann. The last *i* and *ego* became *lego*; cf. *Quoi lego* in the last verse: then *lego* fell out so near to *legione*. The hiatus may stand in diaeresis with such a strong pause. *huc abii* Scaliger. *huc abivi* Camerarius. LG insert *omnes* after *clanculum*. Ritschl proposed *abii huc* and also *legioned*.—26. *ut prima* Fleck. *prima* M.—*cessisset* BD, E.—30. *Ne mi* Dousa fil., Brix. *dicar* Pius. Nonius: "*praevortere—significat*

Lacrumantem ex abitu concinnas tu tuam uxorem. IVPP. Tace,
rrumpe oculos, redibo actutum. ALC. Id actutum diust.
Non ego te hic lubens relinquo neque abeo abs te. ALC. Sentio;
qua nocte ad me venisti, ĕadem abis. IVPP. Cur me tenes?
us *it*: exire ex urbe prius quam lucescat volo.
tibi hanc pateram, quae dono mi illi ob virtutem datast,
la rex qui potitavit, quém ego mĕa occidi manu,
nena, tibi condono. ALC. Facis ut alias res soles.
r condignum donum, qualist qui donum dedit.
. Immo sic condignum donum, qualist quoi dono datumst.
Pergin autem? nonne ego possum, furcifer, te perdere?
Noli amabo, Amphitruo, irasci Sosiae causa mea.

ere," quoting this passage.—31. *lacrimante ex habitu* , quoting this passage on *concinnare* as meaning *facere*. *ctuum* B, twice. *actuum—actutum* E.—35. *it* om. BDE: supplied it. *est* m, Pylades vulgo. But *tempus est* n infinitive; and 'the time is getting on' is just what should say: see Notes.—*luciscat* B, DE.—36. *mihi mi illi* Acidalius.—39. *Ecastor*] *Edepol* Nonius p. 198: pro *qualis est*, neutro positum pro masculino. Plautus

IVPP. Faciam ita ut vis. MERC. Ex amore hic admodum quam saevos est.
IVPP. Numquid vis? ALC. Vt quom absim mé ames, me tuam absentem tamen.
MERC. Ĕamus, Amphitruo: lucescit hoc iam. IVPP. Abi prae, Sosia: 45
iam ego sequar. numquid vis? ALC. Etiam: ut actutum advenias. IVPP. Licet;
prius tua opínione hic adero: bonum ánimum, *Alcuména*, habe.—
nunc te, nox, quae me mansisti, mitto uti cedas die, ut mortalis inlucescat luce clara et candida.
atque quanto, nox, fuisti longior, haec proxuma 50 tanto brevior dies ut fiat faciam, ut aeque disparem, et

Amphitryone: *Edepol—dedit.*"—*quale est* BD: *qualis est* EJ. See on 1. 1. 287 supra.—*cui* M.—*datust* BDE.—41. *nonne* M, *non* Spengel LG. See on 1. 1. 252 supra.—43. *sueuos* B *neuus*, (*se* over erasure) D.—44. *absis* Brix, anon. ap. Acid.—44. *metuam te absentem* M, *me tuam absentem* Cam. *me tuam te absentei* Leo: it is difficult to decide between these readings: Leo's is nearer the MSS., but *te* would naturally be inserted after *me tuam* had coalesced into *metuam*, and *me tuam absentem* sounds the more idiomatic.—45. *luciscit* B, DE.—47. *Alcumena* om. M: I have added it: it easily fell out here. Large and unlikely changes are recorded by LG. They themselves thus arrange the verse: *Prius tua opinione hic adero; intro abi nunc; habe animum bonum*, adding four new words, and transposing two.—48. uti] *ut* BE, *nec* D. *dici* M corr. Pylades. —49. *inlucescas* B, *illucescat* D, Acidalius.—51. *hac* M, vulgo, *haec* ed.—*dies* M, rightly.—*disparet* M, *disparem* (verb), *et* ed.—

lie nocti accedat. ibo *ego* et Mercurium subsequar.

AMPHITRVO SOSIA. II 1

H. Age í tu secúndum. Sos. Sequór, subsequór te.

H. Sceléstissumúm te arbitrór. Sos. *Me?* nam quam ób rem?

H. Quia íd quod neque ést neque fuít neque futúrumst

praedicás. Sos. Ecceré, iam tuátim

dies M, *Ex die* ed. *enocte* M, *nocti* ed. The reading ssning of the last three lines is much disputed. '*Locum ratum multi temptaverunt*': LG; none of the readings led by whom possess any probability. They themselves : *Aequa ut dispar siet lit dies cedat mox nocti* posuimus am melius non erat in promptu." Leo writes *ut aeque ret*, taking *disparet* as intransitive, and *set dies e nocte* st as a breaking-off command of Jupiter. See more in otes.—*ibo ego* ed. with others. *ego* om. M.

Act II. Sc. 1.

II. Sc. 1.—Amphitrio Sosia *B*, om. *D* leaving space.—-23 are bacchiac tetrameters.—1. *itu* M.—2. *ob rem* pengel and Fleckeisen insert *id* before *ob*: I should to add *me* or *ere* after *quam*; or *me?* before *nam*. *quam* of course cannot be scanned as a bacchius. Fleck. also nd *istuc* after *rem*, and this might be defended by *Curc.* 5. 2. 67.—4. *ecce reiam* M (*rei_am* B). Charisius and quote the verse for *tuatim* = *tuo more:* Scaliger restored

facís *tu*, ut tuís nulla apúd te fidés sit. 5

Amph. Quid ést? quo modó? iam quidem hércle ego tibi ístam
sceléstam, scelús, linguam abscídam. Sos. Tuós sum, proínde út commodúmst et lubét quidque fácias;
tamén quin loquár haec utí facta súnt hic,
numquam úllo modó me potés deterrére. 10

Amph. Sceléstissume, aúdes mihí praedicáre id,
domí te esse núnc, qui hic adés? Sos. Vera díco.

Amph. Malúm quod tibí di dabunt, atque ego hódie dabo. Sos. Istuc tibíst in manú, nam tuós sum.

Amph. Tun mé, verbero, aúdes erúm ludificári?
tune íd dicere aúdes, quod némo umquam homo ántěhac 16
vidít nec potést fierí, tempore úno
homo ídem duóbus locís ut simúl sit?
Sos. Profécto ut loquór res itást. Amph. Iuppitér te
perdát. Sos. Quid malí sum, ere, tua éx re proméritus? 20

tuatim. M give *tuautem*.—5. *Facis ut* M, *facit ut* Nonius, *Facis tu ut* Brunck, Leo, *Facis, tuis uti* Bothe, LG.—*sit fides* M, corr. Guyet.—6. *quompdo* M.—7. *tuus* M.—8. *commodum siet* M, *commodumst et* Cam.—10. *potest* B.—11. *Scelestissime* M.—12. *Domite* BE.—13. *dabo* (*Dabo* B) at the end of this verse M.—14. *tibi etinmanu nam* BE. *tibi est* D. *tuus* M, and so usually.—15. *ludos facere* Bent.—16. *ante hac* M.—19. *ita est* M.—*Perdat* at end of this vs. M.—20. *sumere* BE, Nonius, who quotes the verse s. v. *Promeritum*. *malitum ere*

AMPH. Rogásne, improbe, étiam, qui lúdos facís me ?
Sos. Meritó *méo* maledícas mihí, si id ita fáctumst.
erum haúd mentiór, resque utí facta díco.
AMPH. Homo hic ébrius est ut opínor. 24
Sos. Vtinam ita essem. AMPH. Optás quae facta.
Sos. Égone ? AMPH. Tu istic. úbi bibisti ?
Sos. Núsquam equidem bibí. AMPH. Quid hoc sit
hóminis ? Sos. Equidem décies dixi :
dómi ego *domi* sum, inquam, écquid audis ?
ét apud te adsum Sósia idem. 30
sátin hoc plane, sátin diserte *esse*,
ére, nunc videor tíbi locutus ?
AMPH. Vah, ápage te a me. Sos. Quíd est negoti ?

D. tua] *tuus* Nonius.—21. *Rogasne* M, *Rogas me* J_1, which Seyffert and LG prefer; Leo keeps *rogasne*.—22. So M, except that they omit *meo* which I have added. LG and Leo adopt *sos* from J after *si*. LG call this "*coniectura haud improbabilis*": it quite alters the sense, and it is difficult to see how *sos* could have been omitted here.—*ita* om. B pr.—23. *die* D_1, *dicas* D_2.—24. An anapaestic or iambic clausula.—*Hic homo* Lachs, LG: and this is the invariable order as far as I am aware.—25–39. Leo well arranges these verses as trochaic dimeters. (37. Troch. monom.—39. Troch. dim. catalectic.) LG arrange them as troch. octonarii.—27. *fit homini* Ussing. *est hominis* Fleck.—28. *domi* om. M, added by Seyffert before *ego*. I prefer to place it after *ego*. LG insert *ere* after *inquam*.—*et quid* M.—31. *esse* follows *locutus* in M: placed here by Fleck.—*te* M, *ted* LG (who make the verse a septenarian

AMPH. Péstis te tenet. Sos. Nám quor istuc
dícis ? equidem váleo et salvos 35
(35) súm recte. AMPH. At te ego fáciam hocedie
proínde ac meritu's,
út minus valeas ét miser sis,
sálvos domum si rédiero. iam
séquere sis, erum quí ludificas dictis delirántibus, 40
qui quoniam erus quod imperavit neglexisti persequi,
(40) nunc venis etiam ultro inrisum dominum; quae neque fieri
possunt neque fando umquam accepit quisquam profers, carnufex :
quotus ego hodie in tergum faxo ista expetant mendacia.
Sos. Amphitruo, miserruma istaec miseriast servo bono, 45

ending at *tenet*), with Guyet. M give no trace of *ted* here: *apagete* BE.—36. *recte Amphitrio* M; LG rightly omit *Amphitrio*; it is a dittography from AMPH.—36. *hodie* M, *hocedie* Ritschl.—37. *ac* M, *ut* Fleck.—*meritus es* M.—39. A trochaic dimeter. *rediero iam* M: Holtze with the approval of LG and Leo omitted *iam*; if kept it is best connected with what follows: *olim* 'by and by' might be suggested to be joined with *rediero*: cf. Turp. 193.—40. *si serum* D. *erum* is to be pronounced as a monosyllable.—43. *carnifex* M.—44. *Quo uis* BE, one of the instances where the ancient form is indicated through a corruption.—*interyo* M, *in terytum* Acidalius.—*istaec faxo* Schmidt, who rejects the form *ista*.—*expectant* m.—45. *miserruma* M.—

apud eum qui vera loquitur, si id vi verum vincitur.
(46) AMPH. Quo id, malum, pacto potest nam (mecum argumentis puta)
fieri, nunc uti tu *et* hic sis et domi? id dici volo.
SOS. Sum profecto et hic et illi. hoc quoivis mirari licet. 49
neque tibi istuc *hilo* mirum magis videtur quam mihi.
AMPH. Quo modo? SOS. Nihilo, inquam, mirum magis tibi istuc quam mihi.
(52) neque, ita me di ament, credebam primo mihimet Sosiae,
donec Sosia illic egomet fecit sibi uti crederem.
ordine omnia, ut quicque actumst, dúm apud hostes sedimus, 54

46. *uerba* M, a stock corruption: corr. Pylades.—47. *potes* M, *potest* Nonius, who quotes the verse for *putare = animo disputare*.—48. *ut tu* M, *uti tu et* Loman, *ut tu et* Ussing, which makes the first syllable of *fieri* long. I do not believe Plautus lengthens it in Iambic or Trochaic metre, save when it is the last word of a verse.—49. *illic* M, *illi* Pareus. *cuiuis* M.—50. Something has fallen out of this verse: I have added *hilo* which corresponds to *nihilo* in the following line. Although *hilo* does not occur in Plautus elsewhere, it must have been in use in his time: it is proposed by Lambinus and accepted by Schoell in *Truc.* 2. 7. 9, and proposed by Luchs *Asin.* 2. 2. 9. LG insert *Amphitruo* after *tibi*: Ussing *mi ere* before *mirum* with Gertz: Spengel proposed to repeat *mirum*, which may be right, though LG write '*mirum mirum* mire Spengelius.'—53. *ille* M, *illic* Lindemann. Ussing transposes *? fecit egomet.*—54. *omne* M.

edissertavit. tum formam una abstulit cum nomi
neque lac lactis magis est simile, quam ille e
similist mei.
(55) nam ut dudum ante lucem a portu me praemisi
domum—
AMPH. Quid igitur? SOS. Prius multo ante ae
stabam quam illo adveneram.
AMPH. Quas, malum, nugas? satin tu sanus e
SOS. Sic sum ut vides.
AMPH. Huic homini nescio quid est mali malā o
iectum manu,
postquam a me abiit. SOS. Fateor: nam su
obtusus pugnis pessume.
(60) AMPH. Quis te verberavit? SOS. Egomet meme
qui nunc sum domi.
AMPH. Cave quicquam, nisi quod rogabo te, mil
responderis:
omnium primum iste qui sit Sosia, hoc di
volo.

[*ordinem omnem* D] *omnia* Fleck., which seems the bes
change: LG and Ussing prefer *omnem rem* with Becker
Leo gives *uti* with Cam. and others.—*quom apud* Fleck
A present would be expected with *dum*; perhaps *cer
nimus*.—55. *unam* M.—56. *lacti* M, *lactis* Ritschl, wh
denies that Plautus or Terence used *similis* with the dative
and so formerly Coler, 'e cod. Pirchkaimeri, teste Pareo
(LG). Ussing adheres to the MSS.: see Notes.—*simile est* M,
similis est D corr. See 1. 1. 289, 1. 3. 39, supra.—59. ē (i.e.
est) DE.—62. *uerberabit* B pr.—65. *tuus* M.—*seruus* M.—*etiam*

Sos. Tuos est servos. Amph. Mihi quidem uno te plus etiamst quam volo,
neque postquam sum natus habui nisi te servom Sosiam.
(60) Sos. At ego nunc, Amphitruo, dico: Sosiam servom tuom
praeter me alterum, inquam, adveniens faciam ut offendas domi,
Davo prognatum patre eodem quo ego sum, forma, aetate item
qua ego sum. quid opust verbis? geminus Sosia hic factust tibi.
Amph. Nimia memoras mira. sed vidistin uxorem meam?
(70) Sos. Quin intro ire in aedis numquam licitumst. Amph. Quis te prohibuit?
Sos. Sosia ille, quem iam dudum dico, is qui me contudit.
Amph. Quis istic Sosiast? Sos. Ego, inquam. quotiens dicendumst tibi?

est M.—66. *sum* om. D.—*servum* M.—67. *nunc* om. D.—*duo* corr. into *dico* D.—*servum tuum* M.—68. *fatiam* B.—69. *Dabo* BDpr.E, corr. Saracenus.—*pregnatum* BD.—*eadem qua* Lambinus. *idem* D pr.—70. *opus est* M.—*factus est* M.—71. *mira memorus* Lachs.—*vidisti* most mss. of Nonius, who quotes the verse for *mira* meaning *monstra*.—72. *licitum est* M.—74. *Quid* M, *Quis* B corr.—*sosia est* M.—*dicendum est* M.—*tibi* om D. Perhaps *idem* may be right, 'how often must I say the same'.

Amph. Sed quid ais? num obdormivisti dudum?
Sos. Nusquam gentium.
Amph. Ibi forte istum si vidisses quendam in somnis Sosiam.
(75) Sos. Non soleo ego somniculose eri *mei* imperia persequi.
vigilans vidi, vigilans nunc *te* video, vigilans fabulor:
vigilantem ille me iam dudum vigilans pugnis contudit.
Amph. Quis homo? Sos. Sosia, inquam, ego ille. quaeso, nonne intellegis?
Amph. Qui, malum, intellegere quisquam potis est? ita nugis blatis.
(80) Sos. Verum actutum nosces, *in*quam, *me* illum servom Sosiam.

—68. *dudu* D.—76. So M, rightly: *Ibi fortasse istum vidisse* Ussing, a good conjecture, if it were necessary.—77. There is some omission in the verse: the insertion of *mei* with Lindemann is the simplest cure; *erilia imperia exequi* Ritschl, *erile imperium persequi* Weidner.—78. *te* om. M, added by Cam., and this is certainly as good as anything yet proposed. *uti vigilans nunc* Ussing. L. Spengel erases *nunc* and inserts *factum* before *fabulor*: he is followed by Leo, who reads *facta*. Weidner also struck out *nunc*, reading *tecum fabulor*.—79. *Vigilantem meel illi dudum* Langen, who objects to this use of *iam dudum*. See Notes.—80. So, *nonne* M, *non* Fleck. Spengel: see on l. 1. 250 supra. *non me* F, Bothe.—81. *blattis* M, *blatis* m, Nonius s. v.—82. Very well emended by LG: cf. vs. 80. The mss. have *noscis quam illum noscis servum*. Cam. proposed *noscis?* Amph. *Quem?*

AMPH. Sequere hac igitur me, nam mi istuc primum exquisitost opus.
sed vide ex navi efferantur quae imperavi iam omnia.
SOS. Et memor sum et diligens, ut quae imperes compareant;
non ego cum vino simitu ebibi imperium tuom.
AMPH. Vtinam di faxint, infecta dicta re eveniant tua.

ALCVMENA ET IDEM. II. 2.

ALC. Satín parva rés est volúptatum in víta atque in aétate agúnda

SOS. *Illum noseces* etc. Ribbeck. *Quem illum?* SOS. *Noseces inquam S.* Leo reads *noseces, quom illum noseces servom.*—83. *hac me igitur* Fleck. LG. *mihi* M.—*exquisito est* M.—84–87. Ussing thinks these verses spurious: not without reason: see on the last vss. of Act 1. Sc. 2.—85. *iam imperaui* M: corr. Bothe.—86. *simitu ebibi* M (*simul* D corr.) *simitur* Ritschl LG, a form of which the Plautine MSS. preserve no trace. I should prefer *interbibi* for *ebibi* (cf. *Aul. S. 6. 22*) to cure the hiatus, and *interbibi* seems to me to improve the sense also.—Nonius p. 175, *simitu, simul*, quotes this vs.—80. *rete* (*ret e* B) *euenient* M, *re eueniant* Cam.—*recte veniant* FZ.

ACT II. SC. 2.

ACT II. SC. 2.—ALCVMENA ET IDEM AMPH. ET SOS. B. Om. D. leaving space.—1–22. The metre is mainly bacchiac, but if the MSS. are sound, with a few variations. Some of these I retain; others, where the correction was very slight, I alter

praequám quod moléstumst? ita quoíque comparátumst in aétate homónum;
(5) ita dívis est plácitum, volúptatem ut maéror comés consequátur:
quin íncommodi *ít* plus malíque ilico ádsit, boní si optigít quid.
nam ego íd nunc expérior domo átque ipsa dé me sció, quoi volúptas
parúmper datást dum virí mei potéstas vidéndi fuít *mi*
noctem únam modo; átque is repénte abiit á me *dudum* hínc ante lúcem.

to the prevailing key. LG reduce the whole passage to bacchiacs, with the exception of the clausula, vs. 21. Leo usually retains the variations as in the MSS. considering them to be Iambic cola.—2. *ita cuique comparatum est* M. This is a common variation of Ionic a minore, which itself might be a variation of bacchiac metre, as in Act 1. Sc. 1. Leo regards *ita ... comparatumst* as an Iambic colon. *ita quoiquest in aetate hominum comparatum* LG, with Reiz and Hermann. *hominum* M, *homonum* Leo; this is much the simplest cure.—3. *dis* M, which Spengel retains scanning *itā*: see Commentary. *divis* Leo: *complacitum* Hermann.—4. *ut* is omitted in the MSS., but D has *incommodū*, and as *ut* seems wanted I insert it here. Ussing noticing the awkwardness of the construction reads *Atque* for *Quin*. Leo suggests *aderit* for *adsit*.—*quod* B_1D_2E.—6. *mihi potestas videndi fuit* M: *fuit mi potestas videndi* Hermann, LG: *potestas videndi fuit mi* Bothe. Leo follows M, treating *viri mei mihi potestas* as an Iambic colon.—7. If the whole verse is bacchiac something has fallen out before *hinc*. I have supplied *dudum*: cf. vs. 67. *a med hodie*,

sola híc mihi nunc vídeor, quia ílle hinc abést quem
ego amó praeter ómnes.
aegrí plus ex ábitu virí, quam ex advéntu volúptatis
cépi.
sed hóc me beát saltem, quóm perduéllis
vicít et domúm laudis cómpos revénit:
id sólaciást. abeit, dúm laude párta
domúm recipiát se; feram ét perferam úsque
abitús eius ánimo forti átque offirmáto, id modó si
mercédis
datúr mi, ut meús victor vír belli clúeat. satís mi
esse dúcam.

LG. Leo treats *hinc ante lucem* as an Iambic colon. Hermann wrote *nunc hinc*.—8. *mihi* M: as *nunc* is only added over the line in B, Ussing prefers to write *videor nunc*.—The hiatus of *quem* is legitimate.—9. *Plus aegri* M: *Aegri plus* is suggested by Leo, a simple correction. LG write *hoc abitu*. *exultabitu* D, *ex abitu mei* Loman, *ex baetitu* A. Spengel.—*cepi* M.—10. *quam* M, *quóm* Pareus, F (*quum*). *quod* Z, forgetting that *quom* is the Plautine particle in this sense. In order to avoid scanning *perduelles* as a quadrisyllable, Leo makes *sed hoc me beat* a separate verse, thus scanning *saltem ... revenit* as a hexameter bacchiac. In M from *Plus aegri* to *beat* is in one verse.—12. Hermann followed by LG wrongly omits *Id solatiost* (*solatio est* M).—*dum modo* M, *modo* om. Bothe, rightly I think.—*saltem* to *abeit* makes one verse in M., and *dum ... usque* one verse, M.—14. *abitum* M, *abitus* scripsi; this easily restores the rhythm, and I think improves the sense. Leo makes *abitum eius animo* an Iambic colon.—*mercedes* M; *mercedei* might occur to some; but Virgil's *Huic aliud mercedis erit* establishes the vulgate.—

virtús praemiúmst optumúm *praemiórum*:
virtús omnibús rebus ántšit profécto:
libértas salús vita rés et paréntes,
patria *hác* et prognáti tutántur, servántur:
virtús omnia ín sese habét, omnia ádsunt
bona quém penest vírtus.
AMPH. Édepol me uxori éxoptatum crédo adventurúm domum,
quae me amat, quam contra amo: praesertim re
gesta bene,

15. *datur mihi* M.—*clueat* B marg. F, Camerarius. B_1 has *redeat*, D_1 *ducat* (which is diplomatically almost the same as *clueat*), corrected into *ut eat*. EJZ have the grave corruption *reducat*, which has led to Guyet's *recluеat*, and, I presume, to Pareus's *praecluеat*.—*ducam* B_1D pr. *dicam* EmZ, corr. Pius.—16. Onions adds *praemiorum*. Leo leaves the verse as in the MSS., making it a catalectic bacchiac. LG write: *Virtus optimum praemiumst optumorum*. Fleckeisen gave *Satis mi esse dúcam, optumúmst praemium virtus* with a very unlikely synizesis in *praemium*: for the laws of synizesis are strict in bacchiac metre.—17. *ante it* B_1D corr. *ante id* D pr. E.—18. *hac*. om. M. I insert it: some ablative denoting virtue is necessary to the sense, and *hac*, which might easily have fallen out here, restores the rhythm as well as the sense. Hermann proposed *Et patria*, and this is accepted by LG; but *Et patria et* is a most improbable bacchius. Leo takes *patria et prognati* to be an Iambic colon.—21. A clausula of uncertain metre: Iambic, according to Mueller. I should rather regard it as a variation of the bacchiac metre (see above), consisting of a third Paeon and a molossus. In M the verses in the above canticum end as follows: agunda | hominum | con-

victis hostibus; quos nemo posse superari ratust, 24
ĕos auspicio mĕo atque inductu primo coetu vicimus.
certe enim me illi expectatum optato venturum scio.

SOS. Quid? me non rere expectatum amicae venturum meae?

ALC. Méus vir hic quidemst. AMPH. Séquere hac tu me. ALC. Nám quid illic revórtitur
qui dudum properare se aíbat? án ille me temptat sciens 29
atque id se volt experiri, suom abitum ut desiderem?
ecastor med haud invita se domum recipit suam.

SOS. Amphitruo, redire ad navem meliust nos. AMPH. Qua gratia?

sequatur | contigit quid | voluptas | videndi fuit | lucem | omnes | beat | abeit | usque | mercedes | satis | optimum | profecto | prognati | servantur | penest virtus. — 25. *inductu* BDEJ. *ducta* m FZ vulgo. Pareus and Ussing rightly keep the rarer reading of the superior MSS. Leo tries to account for the *in-* by supposing *in primo coetu* was the original reading: *coetu* M: Leo would prefer *coitu*.—26. *Certo* conj. Ussing.—*expectatum* D.—*optatum* FZ. *optatae* Bothe.—28. *quidem est* M. —*ille* M, *illic* Bothe, Mueller, who also proposes *ille huc*, and so LG. Leo omits *ille:* see Mueller Pros. p. 331 and Notes.—29. *illic* Bothe.—*esse aiebat* M: *se* Pylades, *aíbat* Guyet.—30. *si uult* M, corr. Acidalius: *suum habitum* M. *desiderare abitum alicujus* is a curiously pregnant expression for *desiderare aliquem abeuntem:* we should rather have expected *se abeuntem* or *se abeuntem:* but the vulgate is doubtless sound.—31. *me* M, corr Cam.—32. *melius est* M.—

SOS. Quia domi daturus nemost prandium adveni-entibus.

AMPH. Qui tibi nunc istuc in mentemst? SOS. Quia enim sero advenimus.

AMPH. Qui? SOS. Quia Alcumenam ante aedis stare saturam intellego. 35

AMPH. Gravidam ego illanc hic reliqui quóm abeo. SOS. Ei perii miser.

AMPH. Quid tibist? SOS. Ad aquam praebendam commodum adveni domum,
decumo post mense, ut rationem te ductare intellego.

AMPH. Bono animo es. SOS. Scin quam bono animo sim? si situlam cepero,

33. *nemo est* M.—34. *mentem venit* M, *mentemst* Lindemann: Pylades erased *nunc:* Bothe erased *venit*.—*istuc nunc* D pr. —*Quia* FZ: *Qui* M.—36. *illam* M, corr. Cam. *hic illam* Bothe.—*quam habeo* M, *quom abeo* F, Pius.—37. *tibi est* M.—*commodum* om. M, added in the margin of B.—38. *dictare* M, *ductare* Lambinus, and this was the vulgate until Ussing proposed *putare*, which is accepted by both LG and Leo. *ductare* is however much nearer than *putare* to *dictare*, and *ducere rationes* is used. As to Ussing's remark that a frequentative is out of place, verbs frequentative in form often are used without a frequentative meaning.—39. *animo sim* M. *si-situlam iam* B, *si situlam iam sa* D. Pylades proposed to omit *sim*, Camerarius to omit *iam*, and so vulgo. I doubt whether the passage is fully cleared up. Granting that *iam* is the result of dittography, whence comes the *sa* in D? If I mistake not, it is the last syllable of *ansa*, the first syllable of which is disguised in *iam*. If this be so, we must strike out *sim*, which was supplied by the

edepol tu mihi divini creduis post hunc
iem,
puteo, si occepso, animam omnem inter-
axero.
quere hac me modo; alium ego isti rĕi
llegabo, ne time.
is nunc *me* mĕum officium facere, *si* huic
am advorsum, arbitror.
nphitruo uxorem salutat laetus speratam
iam,
ium Thebis vir unam esse optumam
iudicat,

he scribe, as *si* followed.—40. This verse is too hich give *Numquam edepol tu mihi diuini quic- post hunc diem*, with the variation of *creduis* for and of *quam* with *quic* written above for *quicquam* est correction seems to be to omit *quicquam* with lotes. Ussing gave *posthac creduis:* LG suggest *i* a dissyllable (*dini*) with other changes: so 52 Ussing makes *diuinarum* trisyllabic.—41. *epso* Nonius, quoting this passage under *occepso* ahere: under *anima* he quotes it with the cor- psio. *occepero* would remedy the hiatus, but the decisive for *occepso*. LG insert *semel* before g *Ni* and *ego*. Leo does not notice the hiatus: s down the superfluous *iam* from the last verse supra, and places it after *occepso*. EJF have s the curious reading *amnem* over *omne* (sic).— with the *e* subsequently erased for *me*.—*re* D pr. corr. F, Pius.—43. *me* Lind. om. M.—*faceres* Camerarius. *facerem si* J.—44. *salutat* B (*at* in

quamque adeo cives Thebani vero rumiferant probam.
valuistin usque? expectatun advenio? Sos. Haud vidi magis
expectatum: eum salutat magis haud quiquam quam canem.
AMPH. Et quom gravidam et quom te pulcre plenam aspicio, gaudeo.
ALC. Obsecro ecastor, quid tu me deridiculi gratia sic salutas atque appellas, quasi dudum non videris, quasique nunc primum recipias te domum huc ex hostibus?

ras). *salutet* DE, *salutat* Nonius p. 439 (on *sperata*). The corruption in M is obvious! accidental.—46. *abeo* changed to *adeo* in B: *adeo* changed to *abeo* in D. *ideo* Nonius s. v. *rumiferare.—Thebani cives* Abraham. *vero rumiferant* Nonius p. 166: the tradition of the MSS. is *vero rumificant: uerorum mificant* B, *uerorum mirificant* B_2E: *uerum rumificant* D_1, *uero rumificant* D_2. Nonius here draws from a better archetype than our MSS.: the analogy of *vocifero rumigero* defends *rumifero*, as Ussing says.—47. *expectatun* B, *expectatū ne* (*ne* erased) D. LG, Ussing, and Leo agree in punctuating at *magis:* wrongly, I think.—48. *Expectatum meum* B_1, *Expectatu meum* D, *Expectatum eum* B_2, and there seems no sufficient objection to this, which is the vulgate. *Expectatum suom* LG: *expectatun? em* Leo.—*haud quisquam* M: but as Alcumena only is spoken of Fleckeisen proposes *haud quiquam* = *haud quaquam*, and this all recent edds. accept. If *quisquam* is kept it must refer to the household: but none of these seem to be present, and *erum* should then be read for *eum*.—49. *quom te gravidam* M, Pylades omitted *te:* Cam. omitted *te* before *pulcre* (*pulchre* M).—*ascipio* M.—52. *quasi qui* M, *quasi*

atque me nunc proinde appellas quasi multo post videris?

AMPH. Immo equidem te nisi nunc hodie nusquam vidi gentium.

ALC. Quor negas? AMPH. Quia vera dicam dicere. ALC. Haud aequom facit

qui quod didicit id dediscit. an periclitamini

quid animi habeam?—sed quid huc vos revortimini tam cito?

an te auspicium commoratumst an tempestas continet

qui non abiisti ad legiones, ita uti dudum dixeras?

AMPH. Dudum? quam dudum istuc factumst? ALC. Temptas. iam dudum: modo.

AMPH. Qui istuc potis est fieri, quaeso, ut dicis: iam dudum: modo?

ALC. Quid enim censes? te ut deludam contra lusorem meum?

qui nunc primum te advenisse dicas, modo qui hinc abieris.

que Cam. very probably.—53. Expunged by Muretus: Ussing brackets from *quasi* in 51 to *appellas* in 53.—57. *revortimini* M, making *re-* long, an archaic usage; see Notes. *convortimini* Fleck., and so Ussing 'incuria typographi.'—58. *continet* M, *continuit* Lachs, Leo, but the perfect is out of place here: see on 3. 2. 45.—59. *abisti* M, corr. m.—60. *iam dudum pridem* M; *pridem* omitted by Brunck, rightly as the next verse proves: *dudum* omitted by Pylades. Alc. lays emphasis on *iam*. Amph. understands her to use *iam dudum* in its ordinary sense and is puzzled.—*tam dudum* Ussing.—63. *Quidnam*

AMPH. Haec quidem deliramenta loquitur. Sos. Paulisper mane,

dum edormiscat unum somnum. AMPH. Quaeno vigilans somniat?

ALC. Equidem ecastor vigilo, et vigilans id quod factumst fabulor.

nam dudum ante lucem et istunc et te vidi. AMPH. Quo in loco?

ALC. Hic in aedibus ubi tu habitas. AMPH. Numquam factumst. Sos. Non taces?

quid si e portu navis huc nos dormientis detulit?

AMPH. Etiam tu quoque adsentaris huic? Sos. Quid vis fieri?

non tu scis, Bacchae bacchanti si vĕlis advorsarier

ex insana insaniorem facies, feriet saepius;

si obsequare, una resolvas plaga. AMPH. At pol qui certa res

Langen.—64. M gives the words beginning *Paulisper* to Alcmena: corr. Saracenus.—65. *somniat* M, *somniet* E.—68. *Ilei* B_1, D.—70. Leo with Buecheler defends the dissyllabic *huic*. *huice* Ritschl. *Prol.* *nunc huic* Lind. *nunc vis* Mueller, LG.—71. *velis* must be pronounced *v'lis* whatever certain critics may say. It certainly is not 'ut alia vocc. iambica ultimam corripit', but like other words with *l* and *r* the vowel before the liquid undergoes ecthlipsis. *vis* Guyet, Ritschl.—*adversarier* M.—73. *obsequar funa* M, showing the confusion, so common in our MSS., between E and F: Leo refers to 3. 2. 25 where *Cum ea tu* has become *Cum fatu*: corr. Cam.—*pol*

hanc est obiurgare, quae med hodie advenientem domum
noluerit salutare. Sos. Inritabis crabrones. AMPH. Tace.—
Alcumena, unum rogare te volo. ALC. Quidvis roga. 75
AMPH. Num tibi aut stultitia accessit aut superat superbia?
ALC. Qui istuc in mentemst tibi ex me, mi vir, percontarier?
AMPH. Quia salutare advenientem me solebas antidhac,
appellare itidem ut pudicae sŭos viros quae sunt solent.
ĕo more expertem te factam adveniens offendi domi.
ALC. Ecastor equidem te certo heri ádvenientem ílico 81
t salutavi et valuissesne usque exquisivi simul,

si M, *pol quin* m.—74. *Hanc est obiurgare* M (*obiurgare*
), *Hanc obiurigaresi* Ritschl, LG.—*me* M, *med* Bothe,
tschl: the latter also suggests *hocedie*.—76. *quidnis*
ere *rogas* M, corr. Aldus.—77. *Nunc* M, *Num* Camer-
s under *percontari*; but no doubt *in mentem*, the ordinary
m.—78. *mente est* M, and so Nonius, who quotes the
ines restored by Gulielmius from the codd. Langiani is
l. See note on l. 1. 26.—*ex me* is omitted in M, but pre-
d by Nonius. It is however possible that *me* only is
—79. *ante hac* B_1, m: corr. Pylades.—81. Nonius quotes
x. a. v. *offendere*, with an accidental corruption, *tene-*
offendi.—82. *quidem* B_1DE. To remedy the hiatus
d *hos* before *advenientem* with Mueller: possibly *peregre*

mi vir, et manum prehendi et osculum tetuli tibi.
Sos. Tun heri hunc salutavisti? ALC. Et te quoque etiam, Sosia. 85
Sos. Amphitruo, speravi ego istam tibi parituram filium:
verum non est puero gravida. AMPH. Quid igitur?
Sos. Insania.
ALC. Equidem sana sum et dĕos quaeso, ut salva pariam filium.
verum tu mălum magnum habebis, si hic suom officium facit;
ób istuc omen, ominator, capies quod te condecet. 90
Sos. Enim vero praegnati oportet et malum et malum dari,
ut quod obrodat sit, animo si male esse occeperit.

should be substituted for *heri*, which may have come from
85.—83. *valuissem* Mueller, not improbably.—84. *te tuli* BE;
hence *retuli* J, *detuli* FZ.—85. DE give *Et te*, etc., to Amph.
—86. *parituram* M, *parturam* Bent.—87. *Quid* M, which
Ritschl contended was an old ablative, N.E. p. 61. *qui*
igitur, conj., Ussing. *qui igitur est* Guyet. ALC. *qui igitur*
-um Mueller. Ritschl Prol. p. 177 excuses *igitŭr* by change
of speakers. Fleck. and Wagner defend it absolutely. Qu.
Quid igitur tum?—89. Pronounce *m'tum*. *magnum malum*
habebis FZ.—90. *ob istu come nominator* D, *obistu came*
nominator B, m.—*concedet* M.—91. So M (*pregnanti* D), a
very doubtful passage. I suggest *in manum malum*: Lind.
gives *mulieri malum*: Bothe *ad malum malum*: Ribbeck *non*

AMPH. Tu me heri hic vidisti? ALC. Ego, inquam, si vis decies dicier.
AMPH. In somnis forte. ALC. Immo vigilans vigilantem. AMPH. *Ei* misero mihi.
SOS. Quid tibist? AMPH. Delirat uxor. SOS. Atrabili percitast.
nulla res tam delirantis homines concinnat cito.
AMPH. Vbi primum *tad* ibi sensisti, mulier, implicuisti?
ALC. Equidem ecastor sana et salva sum. AMPH. Quor igitur praedicas,
té heri me vidisse, qui hac noctu in portum advecti sumus?
ibi cenavi atque ibi quievi in navi noctem perpetem,
neque meum pedem huc *tetuli* etiam in aedis, ut cum exercitu
hinc profectus sum ad Teleboas hostis ŏosque ut vicimus.
ALC. Immo mecum cenavisti et mecum cubuisti. AMPH. Quid est?

malum sed malum.—93. *Tun* F. Fleck.—*ais me* Lamb.—*dicere* M (*decere* D_1), *dixere* Pareus. *dicier* Fleck.—94. *fortasse* M, *forte* Leo.—*Vae* M, *Ei* Leo.—*fortassis* Fleck., and *ei mihi*. LG read *fortassis* and omit *vigilantem*. Ussing with Pylades omits *misero*.—96. *ihomines* B, *hominis* D.—97. *tibi* M; I write *tad ibi*, which gives a simple construction, otherwise lacking. *tibi* om. E.—101. *meum pedem* M, *pedem meum* Bothe, keeping *huc intuli* of M; but *huc tetuli* of Scaliger is less change, and more probable.—103. *Quid id est* M, *Quid est* Aldus, vulgo. *Id quid est* Leo.—104. *de hac quidem hercle re* M, *quidem hercle de hac re* Camerarius, no doubt rightly. Ussing conj. *de hac re quidem hercle*. Fleckeisen defends the mss.—105. *abisti* M.—106. *comminit* B_1DE.—107. *te* om. M: it is preserved in Nonius, s. v. *Prodigia*. Lach. places it after *prodigiali*.—*iam* might be suggested before *Iovi* instead of *te*. The accusative is generally omitted.—109. *Tuo istuc erit nisi* Palmerius (perhaps so with *re erit*).—111. D om. second *tu*: cf. 3. 3. 21.—113. *An etiam id tu scis* M. The superfluous syllable is got rid of by changing *An* to *Ah* with Schoell, and placing it at the end of the

ALC. Vera dico. AMPH. Non quidem hercle de hac re; de aliis nescio.
ALC. Primulo diluculo abiisti ad legiones. AMPH. Quo modo?
SOS. Recte dicit, ut commeminit: somnium narrat tibi.
sed, mulier, postquam experrecta es, *te* prodigiali Iovi aut mola salsa hodie aut ture conprecatam oportuit.
ALC. Vae capiti tuo. SOS. Tua istuc refert, si curaveris.
ALC. Iterum iám hic in me inclementer dicit, atque id sine malo.
AMPH. Tace tu. tu dic: egone abs te abii hinc hodie cum diluculo?
ALC. Quis igitur nisi vos narravit mi, illi ut fuerit proelium? AMPH. *Ah!*
etiam id tu scis? ALC. Quippe qui ex te audivi, ut urbem maxumam

expugnavisses regemque Pterelam tute occideris.
AMPH. Égone istuc dixi? ALC. Tute istic, etiam adstante hoc Sosia.
AMPH. Audistin tu me narrare haec hódie? SOS. Vbi ego audiverim?
AMPH. Hánc roga. SOS. Me quidém praesente numquam factumst, quod sciam.
ALC. Mirum quin te advorsus dicat. AMPH. Sosia, age me huc aspice.
SOS. Specto. AMPH. Vera vólo loqui te, nolo adsentari mihi.
audivistin tu hodie me illi dicere ea quae illa autumat?
SOS. Quaeso edepol, num tu quoque etiam insanis, quom id me interrogas,
qui ipsus equidem nunc primum istanc tecum conspicio simul?

previous line: this Leo adopts: by omitting *tu* or *an*: by changing *etiam* to *iam* with Lind. followed by Using and LG. Lind. argues that Alcumena had not said she knew anything else; but *etiam* does not imply that she had; see vs. 141 and Notes.—*quippe qui* M, rightly. *Quippe quae* JF. Fleck. om. *qui*.—115. *istud dixi* D. *istuc* Mours (for *istic*) wrongly.—116. *Audivistin* M, *Audistin* Z, Bent., a change which introduces hiatus at change of speakers, but gets rid of the consecution of dactyl and anapaest. Ribbeck *Com. Fr. p. xxxviii.* defends *hódie*. This, accepting *audistin*, would avoid the hiatus as well.—*haec hodie* M, *hoc hodie* m, *hodie haec* Fleck., LG.—117. The accentuation of Leo is preferable to that of LG, who write *Hánc rogá. Me quidém presente*: see Note.—*factus est* BD$_1$E.—122.

AMPH. Quid nunc, mulier? audin illum? ALC. Ego véro, ac falsum dicere.
AMPH. Neque tu illi mihi viro ipsi credis? ALC. Éo fit quia mihi
plurumum credo et scio istaec facta proinde ut proloquor.
AMPH. Tun me heri advenisse dicis? ALC. Tun te abiisse hodie hinc negas?
AMPH. Nego enim vero, et me advenire nunc primum aio ad te domum.
ALC. Obsecro, etiamne hoc negabis, te auream pateram mihi
dédisse dono hodié, qua te illi donatum esse dixeras?
AMPH. Neque edepol dedi neque dixi; verum ita animatus fui
itaque nunc sum, ut ea te patera donem. séd quis istúc tibi

ipsus BD, with u written above the o. *ipsius* m, Z. corr. Hermolaus. The variant is from a misapprehension of the archaic form. I had conjectured *Qui pol equidem* and *Qui pos reditum*.—123. *Qui nunc* M, vainly defended by Fleck: corr. Acid. *Quin nunc* JZ. From *ego* to *credis* in the next verse is added in the margin of B: it is omitted in all other MSS. The accident arose from the eye of a transcriber catching *eo* instead of *ego*.—125. *ista hec* B, *ista et* DE, corr. Lambinus.—126. *abiisse* M.—*hodie* om. Z, added (without our MSS. which have it) by Hermolaus.—129. *Te dediss hodie* Ritschl, *Prol. p. 186* wrongly. Ritschl when he wrote his Prolegomena had not fully realized the influence of accent.—*illic* D$_2$ m.—129. *hodie dono* D.—131. ea] a D.—132. *ego equi-*

dixit? ALC. Ego equidem ex te audivi et ex tua accepi manu
pateram. AMPH. Máne, mane, obsecro te. Nimis demiror, Sosia,
qui illaec illic me donatum esse aurea patera sciat,
nisi tu dudum hanc convenisti et narravisti haec omnia. 135
SOS. Neque edepol ego dixi néque istam vidi nisi tecum simul.
AMPH. Quíd hoc sit hominis? ALC. Vin proferri pateram? AMPH. Proferri volo.
ALC. Fiat. *I* tu, Thessala, intus pateram proferto foras,
qua hódie meus vir donavit me. AMPH. Secede huc tu, Sosia.
énim vero illud praeter alia mira miror maxume,
si haec habet pateram illam. | SOS. An etiam id credis, quaé in hac cistula 141
tíbo signo obsignata fertur? AMPH. Salvom signumst? SOS. Inspice.

dem M, *Equidem ego* Fleckeisen. *Ego quidem* Pareus, wrongly. —134. *illi* E.—*sciat* post. ras. B, *sicat* $D_{pr.}$—137. *ominis* B_2. *hoc fit homini* Ussing: see 2. 1. 28.—138. *I* om. M, added by Acidalius, who also proposed *heus.*—*proferto* B, D, E.—140. *me* is placed after *donavit* in M. *me donavit* Bothe, LG; but its insertion before *meus* is more critical: but no change is necessary. *tu* om. D.—141. *credis id* M, *id credis* Camerarius: *cistellula* M, *cistula* Guyet, who however unnecessarily transposed *haec ita*. This arrangement is in my opinion better than

AMPH. Recte, itast ut obsignavi. SOS. Quaeso quin tu istanc iubes
pro cerrita circumferri? AMPH. Édepol qui factost opus;
nam haec quidem edepol larüarum plenast. Quid verbis opust? 145
THES. Ém tibi pateram, éccam. ALC. Cedo mi. Age áspice huc sis núnc iam
tu qui quae facta infitiare; quem ego iam hic convincam palam.
estne haec patera, qua donatu's illi? AMPH. Summe Iuppiter,
quid ego video? haec ést, profecto patera. perii, Sosia.
SOS. Aut pol haec praestrigiatrix multo mulier maxumast 150

omitting *pateram* with Brix, who is followed by LG and Leo. Ussing brackets *etiam:* but see 113 supra.—144. Mueller writes *Id Edepol* or *Ita edepol*, very awkwardly. This seems a clear instance of hiatus in diaeresis with change of speakers. *quin* m, (JF).—146. The edd. with Saracenus give *Quid—eccam* to Alcumena. M give these words to Amphitruo, and *Cedo mi* seqq. to Alcumena. The edd. quite wrongly give the words *Cedo mi* to Amphitruo. The mss. are nearly right, except that they preserve no sign that *Em tibi pateram eccam* are the words of the maid Thessala. So *Most. 2. 1. 72*, the slave Sphaerio, sent for a key, and returning with it, says, according to Seyffert's restoration, *Em clavim*, almost the only words he utters in the play.—*credo* m, Z.—148. *illic* D_2 m.—150. *praestigiatrix* M: *mulier multo* D_m.—151. *hic*

aut pateram hic inesse oportet. AMPH. Agedum, exsolve cistulam.
SOS. Quid ego istam exsolvam? obsignatast recte. res gestast bene:
tu peperisti Amphitruonem *alium*, ego alium peperi Sosiam;
nunc si patera pateram peperit, omnes congeminavimus.
AMPH. Certumst aperire atque inspicere. SOS. Vide sis signi quid siet,
ne posterius in me culpam conferas. AMPH. Aperi modo;
nam haec quidem nos delirantis facere dictis postulat.
ALC. Vnde haec igitur est, nisi abs te quae mihi dono datast?
AMPH. Opus mist istuc exquisito. SOS. Iuppiter, pro Iuppiter!
AMPH. Quid tibist? SOS. Hic patera nulla in cistulast. AMPH. Quid ego audio?
ALC. Id quod *est*. AMPH. At cum cruciatu iam, nisi apparet, tuo.

eram Fleck.—151. *exolve* Mueller; *eam solue* B, *eam eam* D, *ea eam solue* E.—153. *alium* om. M: it must be noted somewhere, though where is uncertain.—154. *patera eram* D. *pateram patera* the other MSS.—*omnis* M, *omnes* L.—155. *vides sis igni* D, *vides si signi* BE—*sit* D.—156. *sed* D wrongly prefix Alcmena's name.—158. I punctuate *ut*, not after *te*, as is usual. Leo inserts a second *abs te* quae.—*tibi* Loch. for *mihi*.—159. *mihi est* BD.—161. *Id*

ALC. Haec quidem apparet. AMPH. Quis igitur tibi dedit? ALC. Qui me rogat.
SOS. Me captas, quia tute ab navi clanculum huc alia via
praecucurristi, atque hinc pateram tute exemisti atque eam
huic dedisti, post hasce rursus obsignasti clanculum.
AMPH. Ei mihi, iam tu quoque huius adiuvas insaniam?
ain heri nos advenisse huc? ALC. Aio, advenientesque ilico
me salutavisti, et ego te, et osculum tetuli tibi.
SOS. Iam illud non placet principium de osculo. AMPH. Pergam exsequi.
ALC. Lavisti. AMPH. Quid postquam lavi? ALC. Accubuisti. SOS. Euge optume.

quod verust M. *Id quod est* Brix, *Quod verumst* Leo: one of these is right: the diaeresis came after *cruciatu*: Ussing defends the vulgate.—*At tum* BD_1E: *actum* FZ.—*crutiatu iam* B_1, *cruci attulam* E, *crutiatu eam* D_1, *at cruciatu iam* Fleck., retaining *verumst*: Cam. proposed *ni*, Lind. om. *iam*.—163. *Quis me* B_1.—165. *posthac* or *post hac* M: I write *post hanc* (sc. cistulam). *poste* LG, Leo.—*rursum* M, *rursus* Camerarius: otherwise we must write *obsignavisti* with Fleck.—166. *etiam tu* Fleck., not improbably.—168. *te tuli* BJ, *tutuli* E, *detuli* F. The MSS. often blunder in this old perfect.—169. M give the whole line to Amphitruo: corr. Bothe.—*pergam* M, *pergo* Muretus, vulgo: but the necessity of the change is not demonstrated, and Ussing well defends the MSS.—170. Mueller adds a second *Euge* to avoid the hiatus, but as this

nunc exquire. AMPH. Ne interpella. perge porro dicere.

ALC. Cena adpositast; cenavisti mecum, ego accubui simul.

AMPH. In eodem lectod? ALC. In eodem. SOS. Ei, non placet convivium.

AMPH. Sine modo argumenta dicat. quid postquam cenavimus?

ALC. Te dormitare aibas; mensa ablatast, cubitum hinc abiimus.

AMPH. Vbi tu cubuisti? ALC. In eodem lecto tecum una in cubiculo.

AMPH. Perdidisti. SOS. Quid tibist? AMPH. Haec me modo ad mortem dedit.

ALC. Quid iam, amabo? AMPH. Ne me appella. SOS. Quid tibist? AMPH. Perii miser.

quia pudicitiae huius vitium me hinc absente est additum.

ALC. Obsecro ecastor, quor istuc, mi vir, ex ted audio?

both at change of speakers and in diaeresis, it is dangerous to correct it.—173. *In eodem lecto* M, *In eodemne lecto* Fleck., an easy and almost certain alteration were it not equally probable that Plautus wrote *lectod*.—174. *argumentum* J.—*dicit* D B pr.—175. *aiebas* B pr., *alebas* D pr., *aibas* m. Z, *aibas* Guyet. *abimus* M, corr. Cam.—176. So M: *lecto una tecum* Lind., LG.—*uno* Acidalius.—178. *Qui iam* Lambinus. *Quid itn* Acidalius.—179. *hic* M corr. Bothe.—180. *cur* M.—*ex te* M, *ex tu* Camerarius. *ex te ego* Mueller: *nunc ex te* Kellerhoff,

AMPH. Vir ego tŭos sim? ne me appella, falsa falso nomine.

SOS. Haeret haec res, si quidem hic iam mulier factust ex viro.

ALC. Quid ego feci, qua istaec propter dicta dicantur mihi?

AMPH. Tute edictas facta tŭa: ex me quaeris quid deliqueris?

ALC. Quid ego tibi deliqui, si, quoi nupta sum, tecum fui?

AMPH. Tun mecum fueris? quid illac inpudente audacius?

saltem, tute si pudoris egeas, sumas mutuom.

ALC. Istuc facinus, quod tu insimulas, nostro generi non decet.

tu si me inpudicitiai captas, capere non potes.

LG.—181. *num* D pr., m.—*falso falso* M, *falsa falso* D_2. *nomine* B.—182. *Haecet* B pr.—*haec iam mulier facta est* M, corr. Pylades. *etiam mulier factast* Lucha, LG.—183. *quam* D pr. *qua*.—184. *edictas* M, vulgo; a better sense may be gained, perhaps, by reading *edocta's*: 'you know well what you did: why do you ask me how you have acted wrongly'? *tua facta* Mueller, which would be necessary if *tua* did not suffer synizesis.—*deloqueris* D pr.—185. *delique* B with ras. of five letters following.—*cui* M.—186. *Tum* B D, *Tume* E_1.—*audaciust* Fleckeisen.—187. *tuipte* Fleckeisen.—189. *inpudicitiae* M (*inpudicicias* D) corr. Gruter.—*non potes* (*potest* B) *capere* M, *capere non potes* Muretus. Using not without

AMPH. Pro di inmortalis, cognoscin tu me saltem, Sosia?
SOS. Propemodum. AMPH. Cenavin ego heri in navi in portu Persico?
ALC. Mihi quoque adsunt testes, qui illud quod ego dicam adsentiant.
SOS. Néscio quid istúc negoti dicam, nisi si quispiamst
Amphitruó alius, qui forte ted hinc absentei tamen
tíiam rem curet teque absente hic munus fungatur tuom.
nam quom de illo subditivo Sosia mirum nimist,
certe de istoc Amphitruone iam altero mirumst magis.
AMPH. Nescio quis praestrigiator hanc frustratur mulierem.

reason suspects the verse.—190. *immortalis* M, *inmortales* D_2. —*saltim* D.—192. M give the verse to Sosia: corr. m, Pius.—193. *negotii* or *negocii* M.—194. *te hic absente* M, *tel hinc absentei* Leo, who also unnecessarily inserts *hic* before *qui*; 5. 1. 23, 29, there is hiatus again after *Amphitruo*. Hermann brackets all from *qui* to *curet* in the next verse, changing also *teque* to *te ... qui*: he is followed by Ussing and LG, possibly rightly.—196. Ussing condemns this line and the next; again rightly in my judgment.—*Namque* M. *Nam quom* Mueller, Leo, LG. *mirum nimis est* M, *mirum est minus* Muretus.—197. D gives this verse to Amphitruo, and so Angelius.—*alterum* M, *altero* Leo.—*est mirum* D.—198. Bothe prefixes AMPHITRUO: om. M. *praestigiator* M.—*frustratust* Leo, without sufficient ground.

ALC. Per supremi regis regnum iuro et matrem familias
Iunonem, quam me vereri et metuere est par maxume, ut mi extra unum te mortalis nemo corpus corpore contigit, quo me impudicam faceret. AMPH. Vera istaec velim.
(205) ALC. Vera dico, sed nequiquam, quoniam non vis credere.
AMPH. Mulier es, audacter iuras. ALC. Quae non deliquit, decet
audacem esse, confidenter pro se et proterve loqui.
AMPH. Satis audacter. ALC. Vt pudicam decet.
AMPH. *Enim* verbis proba's.
ALC. Non ego illam mihi dotem duco esse, quae dos dicitur,
(210) sed pudicitiam et pudorem et sedatum cupidinem,
dĕum metum, parentum amorem et cognatum concordiam,
tibi morigera atque ut munifica sim bonis, prosim probis.

199. *supremo* D_1, *supremum* D_2.—204. *deliquit* Nonius, who quotes this verse under *confidentia*.—205. *propterue* D.—206. *In uerbis probas* M, which is of course corrupt. I give *enim verbis proba's* (*enim* with Lachmann, *proba's* with Gruter and others). *Enim verbis probas* Lach., followed by LG and Leo: *id tu verbis probas* Ussing. I formerly suggested *I' verbis improba's!*—207. So M: the verse may be improved by *esse* before *dotem* with Schoell, or before *duco* with Bothe: but surely neither is necessary.—209. *pudicicium* BD.—210. *Tibi*

Sos. Ne ista edepol, si haec vera loquitur, exa-
mussimst optuma.
Amph. Delenitus sum profecto ita, ut me qui sim
nesciam.
(844) Sos. Amphitruo es profecto, cave sis ne tu te usu
perduis:
ita nunc homines inmutantur, postquam peregre ad-
venimus.
Amph. Mulier, istam rem inquisitam certumst non
amittere. 215
Alc. Edepol me lubente facies. Amph. Quid ais?
responde mihi.
quid si adduco tíom cognatum huc a navi Nau
cratem,
(848) qui mecum una vectust una navi, atque is si dene-
gat
facta quae tu facta dicis, quid tibi aequomst
fieri?
numquid causam dicis, quin te hoc multem matri-
monio? 220
Alc. Si deliqui, nulla causast. Amph. Convenit.
tu, Sosia,

ut merigera Ussing, wrongly. *munificas in bonis* B, *munificas inbonis* DE.—211. *vera haec* Nonius s. v. *examussim*.—212. *Delinitus* M, *Delenitus* Nonius s. v.—214. *omnes immutamur* Scioppius.—215. *istanc* B_2, Fleck., Ussing.—216. *libenter* M.—217. So M with hiatus. *nunc* might have fallen out after *hoc*. Mueller proposed *adduxero*, or else to insert *ad te* after *hoc*. *naucratem* B_1D_1E.—218. *Quid* D.—220. *causam* M,

duc hos intro. ego huc ab navi mecum adducam
Naucratem.—
(853) Sos. Nunc quidem praeter nos nemost. dic mihi
verum serio:
ecquis alius Sosia intust, qui mei similis siet?
Alc. Abin hinc a me dignus domino servos? Sos.
Abeo, si iubes.— 225
Alc. Nimis ecastor facinus mirumst, qui illi con-
lubitum siet
mĕo viro sic me insimulare falso facinus tam malum.
(858) quidquid est, iam ex Naucrate cognato id cognoscam
meo.

IVPPITER III 1

Ego sum ille Amphitruo, quoicist servos Sósia,
idem Mercurius qui fit quando commodumst,
in superiore quí habito cenaculo,

perhaps *causae*.—*hoc* would be better away.—222. *hos* M, *hosce* Schmidt; the usual form in Plautus before vowels. *abducam* M, *adducam* m Guyet.—223. *utrum* D.—224. *meis* BD_1E.—226. *illi* M, rather strangely. *illuc* Weidner.—*conlitum* BD_1E.—227. *falsum* M; *falso* Lachmann.—228. *id cognato* Guyet, LG.

Act III. Sc. 1.

Act III. Sc. 1.—Ivppiter R. Om. D.—1. *cuiust* B, *cuiust* D, *cuius est* Em. The reading of the better mss. points to *quoicist* (LG, Leo).—2. *sit* m.—5. *quo* M, *quom* E_2, Valla.

qui interdum fio Iuppiter, quando lubet;
huc autem quom extemplo adventum adporto, ilico
Amphitruo fio et vestitum inmuto meum.
nunc huc honoris vostri venio gratia,
ne hanc incohatam transigam comoediam;
simul Alcumenae, quam vir insontem probri
Amphitruo accusat, veni ut auxilium feram:
nam mea sit culpa, quod egomet contraxerim,
id Alcumenae innocenti *si* expetat.
nunc Amphitruonem memet, occepi *ut* semel,
esse adsimulavero, atque in horum familiam
frustrationem hocedie iniciam maxumam;
post igitur demum faciam res fiat palam
atque Alcumenae in tempore auxilium feram
faciamque ut uno fetu et quod gravidast viro
et me quod gravidast pariat sine doloribus.

illico DE.—8. *incoatam* BD, *inchoatam* E.—9-16 suspected by LG.—10. *auxillum* BD.—11. *fit* D pr.—12. *Si id Alcumenae innocenti expetat* M; *Id Alcumenae innocenti si expetat* ed. The hiatus after the proper name is Plautine: that after *innocenti* is illegitimate. *Alcumenas innocentiae* Lachmann, R, LG; but the periphrasis is quite un-Plautine.—13. *ut occepi* M, *occepi ut* ed. to improve the caesura, which is an impossible one. *med*, Anon., LG. *memet Amphitruonem* Herm., with the same object.—14. *adsimulabo* M, *adsimulavero* ed., *Iterum esse adsimulabo* Fleck.—15. *hodie* M, *hocedie* Ritschl, no doubt rightly, though doubtless *frustrationes ... maxumas* (Bent.) will find favour with many. *Hodie frustrationem* Fleckeisen.—*initium* BE.—16. *ut res* Fleckeisen.—17. *temperi* for *in tempore* Abraham, p. 202.—20.

Mercurium iussi me continuo consequi,
si quid vellem imperare. nunc hanc adloquar.

ALCVMENA IVPPITER III 2

ALC. Duráre nequeo in aédibus. ita mé probri,
stupri, dedecoris a viro argutam meo!
ea quae sunt facta infecta *te*stat clamitat,
quae neque sunt facta neque ego in me admisi arguit;
atque id me susque deque esse habituram putat.
non edepol faciam, neque me perpetiar probri
falso insimulatam, quin ego illum aut deseram
aut sátisfaciat mi ille átque adiuret insuper,

sequi m.—21. *imperarem* Z.—*adloquor* D_1.—Leo agrees with Wilamowitz in condemning as not Plautine 5-12, 20, 21: the whole scene is probably late.

ACT III. SC. 2.

ACT III. SC. 2.—ALCVMENA IVPPITER, B om. D.—1. *Dumre* B.—2. *arguta* codd. of Nonius s. v. *stuprum*.—3. *infectare est acclamitat* M (*at clamitat* B, *atque clamitat* D pr.), *acclamitat* m, *adclamitat* E. *infecta re esse occlamitat* Lind., LG. (*occlamitat* Gronovius): but neither *re* nor *esse* is likely: *infecta restat clamitat* Gulielmius, *inf. testat clamitat* conj., LG: one of these may be right. *infecta esse instat clamitat* Ussing. I have adopted LG's suggestion, which occurred independently to myself: see Notes.—5. *Adque* BD.—6. *Non*] *Ne* m. *Neque* Weise.—*fatiam* BE.—8. *satisfaciat* M (*fatiat* B), *faciat satis* Hermann, LG: Leo proposes to place *aut* at the end of 7, and read *illic*. But the mss. are possibly right. *satis*

[redacted]

nolle esse dicta quae in me insontem protulit.
IVPP. Faciundumst mi illud, fieri quód illaec postulat,
si me illam amentem ad sese studeam recipere,
quando ego quod feci, id factum Amphitruoni obfuit,
atque illi dudum meus amor negotium
insonti exhibuit, nunc autem insonti mihi
illius ira in hanc et male dicta expetent.
ALC. Et eccum video [qui me miseram arguit
stupri, dedecoris.] IVPP. Te volo, uxor, conloqui.
quo te avortisti? ALC. Ita *ingeni* ingenium meumst:
inimicos semper osa sum obtuerier.
IVPP. Heia autem inimicos? ALC. Sic est, vera praedico;
nisi etiam hoc falso dici insimulaturus es.

is practically a monosyllable=*sat*.—*at iuret* BD.—9. I should prefer *Se nolle* to *Nolle esse*.—11. *amantem* M, without meaning. *amentem* ed.—12. *factum id* M, *id factum* Camerarius; Lind. om. *id*.—13. *ille* M, *illi* Pylades, *illae* Scaliger.—14. *autem sonti* Angelius, *autem haec sonti* Hermann. But Jupiter was *insons* as regards the *ira* and *maledicta*.—16. *et eccum* M: *Et* is changed to *Sed* by Guyet, *Ab* by Lefevre, *Ei* by Mueller: Leo prefers *Atque*. I agree with Leo in regarding *qui* ... *dedecoris* as a spurious repetition of part of 1, 2 supra. *modo me* LG.—*Quor* for *quo* Umpfenbach, but *Quo* is defensible.—18. *ingeni* is inserted by Seyffert: he comp. *Stich. 1. 2. 69*: "Edepol vos lepide temptavi vostrum quo *ingenium ingeni*." *quasso* which was added by Umpfenbach after *avortisti*, by Leo before *te*, must give place to this.—21. *dixe* B.—*insimulaturus es* BD, hence *insimili laturus es* E.—*est* Nonius s. v.

IVPP. Nimis iracunda es. ALC. Potin ut abstineas manum?
nam certo si sis sanus aut sapias satis,
quam tu impudicam esse arbitrere et praedices,
cum ea tú sermonem nec ioco nec serio
tibi habeas, nisi sis stultior stultissumo.
IVPP. Si dixi, nihilo magis es, neque ego esse arbitror,
et id huc revorti ut purigarem *me* tibi.
nam numquam quicquam meo animo fuit aegrius,
quam postquam audivi ted esse iratam mihi.
"quor dixisti?" inquies. ego expediam tibi.
non edepol quo te esse inpudicam crederem;
verum periclitatus sum animum tuom,
quid faceres et quo pacto id ferre induceres.
equidem ioco illa dixeram dudum tibi,
ridiculi causa. vel rogato Sosiam.

osa sum.—22. *uerecunda es* M, and so the codd. of Nonius s. v. *uerecundam*, a remarkable proof of identity of his archetype with that of the Plautine MSS.: corr. Lambinus.—*Potin es ut* B, *Potine et ut* D, *Potin ut* Camerarius.—25. *Cum fatu* M, corr. Camerarius.—*loco* BD_1E.—26. *nisi si sis* M: corr. J, Pylades.—28. *ut me purgarem* M, *ut purigarem me* Ritschl. *uti me purgarem* Camerarius.—30. *audiuit* B.—*te* M, corr. Cam.—31. D prefixes Alcumena's name to this v.—33. *animum sum* Cam. unnecessarily.—35. *et quidem* m Z.—36. *uel hunc* M: but Sosia is not on the stage: see the last verse of the scene. It is no answer to this to say that Sosia "*in aedibus versatur*." Therefore we should omit *vel* with Weise, or else omit the whole verse, which seems a mere expansion

ALC. Quin huc adducis mĕum cognatum Naucratem,
testem quem dudum te adducturum dixeras,
te huc non venisse? IVPP. Si quid dictumst per iocum,
non aequomst id te serio praevortier.
ALC. Ego illúd scio quam doluerit cordi meo.
IVPP. Per dexteram tũam te, Alcumena, oro, obsecro,
da mihi hanc veniam, *mi* ignosce, irata ne sies.
ALC. Ego istaec feci verba virtute irrita;
nunc, quando factis me impudicis abstinei,
ab impudicis dictis avorti volo.
valeas, tibi habeas res tuas, reddas meas.
iuben mi íre comites? IVPP. Sanan es? ALC. Si non iubes,
ibo égomet; comitem míhi Pŭdicitiam dúxero.
IVPP. Mane, arbitratu tũo ius iurandum dabo,

of the preceding. If verse and M are sound, the scansion is a clear instance of slurring: *v'l hunc*.—38. *dixeris* D pr.—40. *seriam* D pr.—41. *illum* M, *illud* FZ, rightly. What does *illum* refer to: *jocum*? But the true antecedent would be a neuter, *dictum*, implied in *quid*. *illud* 'this' of course refers to what follows.—42. *dextram* BD.—43. I insert *mi*: the anapaest is not fatal; see Notes. *Hanc mihi da* Fleck. *Da sis mihi hanc* LG. *Hanc da mihi*, perhaps.—45. *abstines* M, *abstinei* or *abstini* (perf.) a fine emendation of Lachs. Fleckeisen had seen the sense demanded, writing *sum impudicis abstinens*.—48. *mihi* M.—49. So M, rightly (save *mihi* for *mi*). *mi pudicitiam* was pronounced *mip'dicitiam*. No emendation—and many, chiefly alterations of the order of the words, have been proposed—has

me mĕam pudicam esse uxorem arbitrarier:
id ego si fallo, tum te, summe Iuppiter,
quaeso, Amphitruoni ut semper iratus sies.
ALC. A, propitius sit potius. IVPP. Confido fore;
nam ius iurandum verum te advorsum dedi.
iam nunc irata non es? ALC. Non sum. IVPP. Bene facis.
nam in hominum aetate multa eveniunt huius modi:
capiúnt voluptates, cápiunt rursum míserias;
irae interveniunt, redeunt rursum in gratiam.
verum irae si quae forte eveniunt huius modi
inter eos, rursum si reventum in gratiamst,
bis tanto amici sunt inter se quam prius.
ALC. Primum cavisse oportuit ne diceres,
verum eadem si isdem purgas, mi patiunda sunt.
IVPP. Iube vero vasa pura adornari mihi,
ut quae ápud legionem vóta vovi, si domum
rediissem salvos, ea ego exsolvam *iam* omnia.
ALC. Ego ístuc curabo. IVPP. Evocate huc Sosiam;
gubernatorem qui in mea navi fuit
Blepharonem arcessat, qui nobiscum prandeat.

any probability.—*auſero* LG: *adsero* Leo.—64. *iedem* B, *eisdem* E. Leo says *iedem* is here the same as *idem*, which was given by Camerarius. But this gives a much weaker sense: see Notes.—*purgas mihi* M, which may stand if we read *mi*. But Ritschl's *purigas* omitting *mi* is very likely.—66. *apud* M, *ad* Mueller, LG, unnecessarily.—67. *salvus* M. The hiatus after *exsolvam* may be cured by adding *iam* with Leo: *ea* with Seyffert: *persolvam* LG.—70. *Blepharonem*

[redacted]

is adeo inpransus *ipsus* ludificabitur,
quom ego Amphitruonem collo hinc obstricto traham.
ALC. Mirum quid solus secum secreto ille agat.
atque aperiuntur aedis. exit Sosia.

SOSIA IVPPITER ALCVMENA III 3

SOS. Amphitruo, assum. si quid opus est, impera; imperium exsequar.
IVPP. *Sosia*, optume advenis. SOS. Iam pax est inter vos duos?
nam quia vos tranquillos video, gaudeo et volup est mihi.
atque ita servom par videtur frugi sese instituere:
proinde eri ut sint, ipse item sit; voltum e voltu comparet;

M.—71. I have inserted *ipsus*, which may have fallen out after *inpransus*. *lepide ludificabitur* Lind. LG. *pulchre, hodie, prorsus* (L. C. Purser) before *ludificabitur*; *probe, dolis* after it have been proposed. Leo writes *a Mercurio* for *adeo*, a violent change.

ACT III. SC. 3.

ACT III. SC. 3.—SOSIA IVPPITER ALCVMENA B om. D.—1. *assum* BDE, probably the Plautine form: see Note.—2. Leo inserts *Sosia*. Perhaps *optume* (voc.) or *optumo* cf. 1. 1. 122. *Capt.* 4. 2. 56. Mueller, whom LG follow, inserts *facta* before *pax*.—5. *item ipse* B, *itidem ipsus* Fleckeisen.

tristis sit, si eri sint tristes; hilarus sit, si gaudeant.
sed age responde: iam vos redistis in concordiam?
IVPP. Derides, qui scis haec dudum me dixisse per iocum.
SOS. Án id ioco dixti? équidem *dictum* serio ac vero ratus.
IVPP. Habui expurigationem; facta pax est. SOS. Optumest.
IVPP. Ego rem divinam intus faciam, vota quae sunt. SOS. Censeo.
IVPP. Tu gubernatorem a navi huc evoca verbis meis
Blepharonem, *qui* re divina facta mecum prandeat.
SOS. Iam hic ero, quom illic censebis esse me.
IVPP. Actutum huc redi.

—*coparet* D.—6. *fieri sint* E, a corruption which has its development into *fuerint si* JF.—8. *iam dudum* M, *dudum* Camerarius.—9. *dixisti* M, *dixti* ed. I also insert *dictum*: om. M. Camerarius wrote *dixisti tu*: Ussing *ego equidem*: *equidem hercle* LG.—10. *expurgationem* M, *expurigationem* Ritschl. M wrongly prefix Alcumena's name to this verse.—13. *qui* LG, a certain correction: see 3. 2. 70. *ut* M.—14. *cum* M.—*censeris* B_1.—14. Acidalius acutely surmised that the clauses of this v. had been transposed in the mss. which exhibit the order given above. Ussing accepts the transposition, but deletes *jam*. Cf. *Tvin.* 4. 4. 16: CHAR. *Cito ambula: actutum redi.* STAS. *Illic sum atque hic sum.* This passage seems to establish Cam.'s suggestion. But the

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ALC. Numquid vis, quin abeam iam intro, ut apparentur quibus opust?
IVPP. I sane, et quantum potest parata fac sint omnia.
ALC. Quin venis quando vis intro: faxo haud quicquam sit morae.
IVPP. Recte loquere et proinde diligentem ut uxorem decet.
iam hisce ámbo, et servos ét era, frustra súnt duo,
qui me Amphitruonem rentur esse: errant probe.
Nunc tu, *tu* divine huc fac adsis Sosia
(audis quae dico, tam etsi praesens non ades),
fac Amphitruonem iam advenientem ab aedibus
ut abigas; quovis pacto fac commentus sis.
volo déludi illum, dum cum hac usuraria
uxore nunc mihi morigero. haec curata sint
fac sis, proinde adeo ut velle med intellegis;
atque ut ministres mihi, mihi quom sacruficem.

diaeresis is very much against it.—16. *potes* B_2DE. *facta sint* M, corr. Pylades (*facta sunt* D pr.).—19. *hi* BE, *hii* D; *hisce* Fleckeisen, Schmidt, the only nom. plural masc. of *hic* in Plautus.—20. *erant* B_1.—21. I add a second *tu*, which seems the simplest correction. *divine Sosia huc fac adsies* LG. Fleckeisen inserts *mi*.—22. *praeses* BD_1E.—23. So M: *Amphitruonem iam* Lambinus.—24. *abeat* Nonius: *commentus sis* Nonius (s. v.), *cum mentus sies* BE, *cum mento sies* D. Ussing missing an object inserts *hoc* before *fac*.—25. *diludi illum eium* M: hence *illunc, dum* Pareus.—26. *sient* M, (*sunt* D pr.) corr. Camerarius.—27. *me* M, *med* Bothe.—28. *cum*

MERCVRIVS III 4

Concédite atque abscédite omnes, dé via decédite,
nec quísquam tam audax fúat homo, *ut* óbviam obsistát mihi.
nam mihi quidem hercle qui minus liceat deo minitarier
populo, ni decedat mihi, quam servolo in comoediis?
ille návem salvam nuntiat aut irati adventum senis: 5
ego sum Iovi dicto audiens, eius iussu nunc huc me adfero.
quam ob rem mihi magis par est via decedere et concedere.
pater vocat me, eum sequor, eius dicto imperio sum audiens;
ut filium bonum patri esse oportet, item ego sum patri.

mihi M, corr. Camerarius.—*quom mihimet* Ussing.—*mi ipse* (?). But I should prefer to write the line thus: *Atque administres mihi fac, quom mi sacruficem:* first, because *administrare* is the proper word for assisting at a sacrifice, cf. *Epid. 3. 3. 37:* secondly, *ut* is awkwardly inserted: thirdly, *fac* is awkwardly carried on from the previous verse.

ACT IH. SC. 4.

ACT III. SC. 4.—MERCVRIVS B om. D.—From vs. 1 to 22 are Iambic octonarii.—2. *qui* M, *ut* ed. *quispiam* Usener. *nunc tam Fleck.*, LG.—*nunc fuat* Cam.—*obsistat obviam mihi* Pylades, which violates the rule forbidding two Iambi to end the verse. For *ut* and *qui* confounded in such sentences see 968 supra.—7. *par de via* Abraham.—9. *itidem ego ego sum*

[redacted]

amanti subparasitor, hortor, adsto, admoneo, gaudeo.
si quid patri volup est, voluptas ea mi multo maxumast.
amat: sapit; recte facit, animo quando obsequitur suo:
quod omnis homines facere oportet, dum id modo fiat bono.
nunc Amphitruonem volt deludi meus pater: faxo probe
iam hic deludetur, spectatores, vobis inspectantibus.
capiam coronam mi in caput, adsimulabo me esse ebrium;
atque illuc sursum escendero: inde optume aspellam virum
de supero, quom huc accesserit; faciam ut sit madidus sobrius.
deinde illi actutum sufferet sŭos servos poenas Sosia:
čum fecisse ille hodie arguet quae ego fecero hic, quid *id* mea?
mĕo me aequomst morigerum patri, eius studio servire addecet.

M, corr., Lind.—10. *subparasitabor* B. 11. *uolpest* D_1.—*uoluntas* D.—13. *fiat* BE. *bono fiat modo* Abraham, that being universally the order of the words, *bono modo*.—14. *pater* om. D.—15. *spectantibus* M, corr. Pylades. *adspectantibus* m, Bothe.—17. *cispellam* M (*scis pellam* B), corr. Cam.—18. *fatiam* BE.—*maditus* D.—*ebrius* D.—19. *ille* M, *illi* Lambinus. *quid* M, *quid id* Camerarius. *quidem* E. Leo suggests *quae*

sed eccum Amphitruonem, advenit; iam ille hic deludetur probe,
siquidém vos voltis aúscultando operám dare.
ibo intro, ornatum capiam qui potis decet;
dein susum ascendam in tectum, ut illum hinc prohibeam.

AMPHITRVO IV 1

Naúcratem quem cónvenire vólui, in navi nón erat,
neque domi neque in urbe invenio quemquam qui illum viderit.
nam omnis plateas perreptavi, gymnasia et myropolia;
apud emporium atque in macello, ín palaestra atque in foro,
in medicinis, in tonstrinis, apud omnis aedis sacras
sum defessus quaeritando: nusquam invenio Naucratem.
nunc domum ibo atque ex uxore háne rem pergam exquirere,

fecero hic ego. quid mea?—21. *patri* M, *patri esse* Fleck.—23. *uultis* M.—24. *quin* D.—*potius* M, *potis* Lipsius.—25. *Deinde susum* M, corr. Cam.

ACT IV. SC. 1.

ACT IV. SC. 1.—AMPHITRIO B, om. D.—1. *Naugratem* M.—4. *aput* B_1D_1.—*macellod* Bothe, Ritschl.—7. *uxore* M, with

quis fuerit quem propter corpus sŭom stupri compleverit.
nam me, quam illam quaestionem inquisitam hodie amittere,
mortuom satiust. sed aedis occluserunt. eugepae, 10
pariter hoc fit atque ut alia facta sunt. feriam foris.
aperite hoc. heus, ecquis hic est? écquis hoc aperit ostium?

MERCVRIVS ET IDEM IV 2

MERC. Quís ad fores est? AMPH. Égo sum. MERC. Quid ego sum? AMPH. Íta loquor. MERC. Tibi Iúppiter
dique omnes irati certo sunt, qui sic frangas fores.
AMPH. Quo modo? MERC. Éo modo, ut profecto vivas aetatem miser.
AMPH. Sosia. MERC. Ita, sum Sosia, nisi me esse oblitum existumas.
quid nunc vis? AMPH. Sceleste, at etiam quid velim, id tu me rogas? 5

hiatus. *uxore mea* Fleckeisen. *uxored* Bothe, Ritschl. *rem omnem* Mueller.—10. *euge* Em,.corr. Cam.—12. *hostium* m. Z.

ACT IV. SC. 2.

ACT IV. SC. 2.—MERCVRIVS ET IDEM AMPHITRIO. ET BLEPARO B, om. D.—1. *Quis ad fores* Fleck.—4. *mei me* Lind. *existimas* M.—5. *at etiam* M, *an etiam* Goeller.—6. Langen

MERC. Ita, rogo. paene effregisti, fatue, foribus cardines.
an foris censebas nobis publicitus praeberier?
quid me aspectas, stolide? quid nunc vis tibi? aut quis tu es homo?
AMPH. Verbero, etiam quis ego sim me rogitas, ulmorum Acheruns?
quem pol ego hodie ob istaec dicta faciam ferventem flagris. 10
MERC. Prodigum te fŭisse oportet olim in adulescentia.
AMPH. Quidum? MERC. Quia senecta aetate a me mendicas malum.
AMPH. Cum cruciatu tŭo istaec hodie, verna, verba funditas.
MERC. Sacrufico ego tibi. AMPH. Qui? MERC. Quia enim te macto infortunio.

first rightly punctuated after *Ita-effregisti* B.—7. *publicius* B.—8. *tu es* M.—11. *in adulescentiam* M (or *inadulescentiam*).—12. So M, with hiatus. *aetated* Guyet, Ritschl. *a me nunc* Mueller, LG.—13. *funditus* D_1.

Between this verse and 1035 (iv. 3. 1) *Vos inter vos* (*vos*) *partite: ego abeo mihi negotium est*, there was a large and never sufficiently to be deplored lacuna in the archetype of our MSS. Of this gap B preserves no trace: D leaves the remainder of the page blank, the space of seven verses: E leaves a space of two lines. The lost portion included the end of this scene: a whole scene in which Alcumena expostulates with Amphitruo: a whole scene during which

FRAG. I.

(AMPH.) At ego certo cruce et cruciatum mactabo exuo mastigia.†

II.

(MERC.) Érus Amphitruost occupatus.

Amphitruo and Jupiter mutually accuse each other of being a seducer: the greater portion of the scene in which Blepharo is appealed to as an arbiter to decide which is really Amphitruo. The gap must have included three or four leaves of the archetype at least. Nineteen fragments, most, if not all, certainly belonging to this part of the play, sixteen of them being from citations of Nonius, have been collected by editors. These are here given in what seems to me the most likely order, an order differing somewhat both from that of LG and of Leo, whose order is referred to in the note. The fragments are grouped in four divisions, corresponding to the scenes supposed to be missing.

FR. 1. (1 LG, Leo.) Nonius, p. 342: *mactare malo afficere:* Plautus *Amphitryone*: 'At ego certo cruce et cruciatum mactabo exuo mastigia.' Pylades added *te*, and corrected *cruciatu*. Ussing rightly strikes out *certo*. *exuo* is very difficult to explain: in my opinion Nonius has given us a mixture of two lines, which it would be presumptuous to restore: I will merely hint that they may have been something of this sort:

At ego te cruce et cruciatu mactabo *mox, Sosia.*
Faciam ut prae dolore sanguinem exuomas mastigia.

I have at least accounted for *exuo*, which may well have been the first part of *exvomas*, the last syllable of which—*mas*—was lost before *mastigia*.

FR. 2. (2 LG, Leo.) Nonius, p. 354, 5, *occupatus. st* added by Hoffmann.

III.

(AMPH.) Quíd minitabas té facturum, si ístas pepulissém fores?

IV.

(MERC.) —⏑—⏑ ábitendi núnc tibi etiam occásiost.

V.

(MERC.) Optumo iure infringatur aula cineris in caput.

VI.

(MERC.) Ne tu postules matulam, urnam tibi aquai fundam in caput.

VII.

(MERC.) Laruatu's. edepol hominem miserum. medicum quaerita.

FR. 3. (5 LG, 10 Leo.) Nonius, p. 472, on *minito* for *minitari*.

FR. 4. (15 LG, 3 Leo.) Priscian I, p. 564: 'quamvis Plautus 'abiendi' dixit pro 'abeundi' in Amphitryone.' LG have rightly restored *abitendi*. The words may have been part of Mercury's impertinence to Amphitruo.

FR. 5. (3 LG, 4 Leo). Nonius, p. 543, s. *aula*.

FR. 6. (4 LG, 5 Leo.) Nonius, p. 543, matella: aquarium vas. Plautus in Amphitryone, *Ne tu postules matulam uuam tibi aquam infundi in caput*. We should, I think, change *uuam* to *urnam*, *aquam infundi* to *aquai fundam*.—*postulas* Schroeder, vulgo.

FR. 7. (7 LG, 6 Leo.) Nonius, p. 44, *Cerriti et laruati* ... Plautus Amphitryone. *laruatus* ... *quaeritat*, corr. Acidalius.

VIII.

(AMPH.) Ibi scrobes ecfodito tu plus sexagenos in dies.

IX.

(ALC.) Exitúravisti té mihi dixe pér iocum.

X.

(ALC.) Quaeso advenienti morbo medicari iube: tu certe aut laruatus aut cerritus es.

FR. 8. (6 LG, 11 Leo). Priscian, I. p. 168, and I. p. 320, quotes this verse from the Amphitruo, as exhibiting *scrobs* masculine. The Commenta Lucani (viii. 756), Probus, *Cath.* iv. p. 20, also quote *sexagenos scrobes* from Plautus: the Com. Luc. as from the Amphitryo. *tu plus*] *plus* Priscian I. 168 (al. codd., *efodi duplos*): Priscian, I. 320 *duplus* (al. codd. *duplos*). *tu plus* Hertz, *duplos* Bothe, which offends against the laws of comic metre, the first syllable being short by nature.—*in die* Schroeder LG.

FR. 9. (11 LG, 7 Leo.) Nonius, p. 105 s. v. *exiurare.*

FR. 10. (12 LG, 8 Leo.) Nonius, p. 44: cerriti et laruati male sani ... *etc.* Plautus Amphitryone (see Frag. 7 supra) idem qui supra in Amphitryone: '*quasi aduenienti morbo medicanti iuuem*' (al. codd. *iuuenem*), *Tu certe aut laruatus es aut cerritus,*' and again Nonius, p. 247, 'advenire incipere.' Plautus Amphitryone, '*quaeso aduenienti morbo iube*' (al. codd. *iure*). Schroeder, followed by LG and Leo, corrects as given above.

I thought of writing:

AMPH. Quaese aduenienti morbo medicum.—ALC. At tu sem:
Tu certe laruatus aut cerritus es.

XI.

(ALC.) Nisi hoc ita factumst proínde ut factum esse autumo,
non causam dico quin vero insimules probri.

XII.

(IVPP.) Mánufestum hunc obtórto collo téneo furem flágiti.

XIII.

(AMPH.) Immo ego hunc, Thebani cives, qui domi uxorem meam
impudicitia impedivit, teneo, thensaurum stupri.

XIV.

(AMPH.) Nilne te pudet, sceleste, populi in conspectum ingredi?

The sacrifice of a hog being a cure for insanity: the word, however, is always *porcus.* Other corrections are *medicatum tibi* Hoffmann, *medicamen tibi* Ussing, *medicari Iouem* Quicherat.

FR. 11. (13 LG, 9 Leo.) Nonius, p. 237 s. v. *autumare. factum est* Nonius.—*uerum quin simules* Nonius (*qui insimules* Nonius, cod. P.).—*quin vero* Brandt, Langen.

FR. 12. (9 LG, 15 Leo.) Nonius, p. 453, '*furtum* non ablata res, sed nunc quicquid occulte geritur ....' Plautus Amphitryone '*Manufestum,*' etc.—*furem* Nonius, which scarcely supports his lemma. *furti* LG, very probably. *φόρον flagiti* Goetz lately.

FR. 14. (10 LG, 16 Leo.) Nonius, p. 331 s. v. *impedire.*

FR. 14. (8 LG, 17 Leo.) Nonius, p. 453 s. v. *ingredi.*

[redacted]

XV.

(AMPH.) huius quae me absente corpus volgavit suom

XVI.

(BLEPH.) animam comprime

XVII.

(AMPH.) clandestino

XVIII.

(AMPH. *sive* IVPP.) Qui nequeas nostrorum uter sit Amphitruo decernere.

XIX.

[(AMPH.) Nóli pessumó precari.]

FR. 15. (16 LG, 13 Leo.) Nonius, p. 182. s. v. *vulgavit.*—*cuiusque* Nonius, *Huius quae* Schroeder, a certain correction.

FR. 16. (18 LG, 14 Leo.) Nonius, p. 233: 'anima significat iracundiam et furorem; unde et animosi dicuntur iracundi'. Plautus Amphitryone: '*animam comprime.*'

FR. 17. (19 LG, 18 Leo.) *clandestino.* Found in a Glossary of Plautine adverbs, and given between *susque deque* (886) and *perniciter* (1116).

FR. 18. (14 LG, 19 Leo.) Nonius, p. 285: s. v. decernere. *Qui nequeo uostrorum* Acidalius and Gulielmius. (? Quin nequeo uostrorum.)

FR. 19. (17 LG, 12 Leo.) Servius quotes these words on Aen. 8. 127 from the Amphitruo to show that 'veteres' et 'precor illi' pro 'precor pro illo' dicebant. He probably misunderstood and misquoted Plautus. The words *Pergin precari pessume* are in Asinaria 477.

IV 3

BLEPH. Vós inter vos *vós* partite; ego ábeo, mihi negótiumst;
neque ego umquam usquam tanta mira me vidisse censeo.
AMPH. Blepharo, quaeso ut advocatus mi adsis, neve abeas. BLEPH. Vale.
quid opust me advocato, quí utri sim advocatus nescio?—
IVPP. Intro ego hinc eo. Alcumena parturit.—
AMPH. Perii miser.
quid ego *faciam* quem advocati iam atque amici deserunt?
numquam edepol me inultus istic ludificabit, quisquis est;

ACT IV. SC. 3.—Continued in B with no break from 4. 2. 14: with a space left in D and E: see Note on l. c.—1. M omit the 3rd *vos:* I have added it, and it seems to improve the sense. But *partitote* lately suggested by A. Spengel is very likely. *istaec partite* m. *dispartite* Mueller. *Jam vos inter* Leo.—*ego nunc abeo* LG.—3. *Blefaro* B.—*m* B, *mihi* D.—4. *opus me* B, *opust med* D. *quin utri* M, *qui utri* Camerarius. LG with Hermann give *opus est med*, omitting *advocatus* and inserting *me* before *utri*. After this verse Gulielmius inserted frag. 18, as corrected by him.—6. *faciam* om. M, add. Guyet, LG, Leo: not a very critical emendation, but the simplest proposed. *Quid ego ago* Gruter, leaving an impossible hiatus. *Quid ego, quid ago* Bothe. Perhaps *Quid ego ago, quem [ipsi] advocati. Quid ago* Z. *iam aeque atque* Spengel, with hiatus in caesura.—7. *Numquem, Num quem* M.—*ludificavit* M.

iam ad regem recta me ducam resque ut factast eloquar.
ego pol illum ulciscar hodie Thessalum veneficum,
qui pervorse perturbavit familiae mentem meae.
sed ubi illest? intro edepol abiit, credo ad uxorem meam.
qui me Thebis alter vivit miserior? quid nunc agam?
quem omnes mortales ignorant et ludificant ut lubet.
certumst, intro rumpam in aedis; ubi quemque hominem aspexero,
sive ancillam sive servom, si uxorem, si adulterum,
si patrem, si avom videbo, obtruncabo in aedibus.
neque me Iuppiter neque di omnes id prohibebunt, si volent,
quin sic faciam uti constitui. pergam in aedis nunciam.

8. *Nam iam* M, *Iam* Gruter. (B has a ras. of one letter before *iam.*)—10. *pertubauit* D.—14. *Certust* MZ. *Certum est* m.—*in aedibus* (or *inaed.*) M, corr. Camerarius.—15. *seruum* M. *siue uxorem siue* M, *si uxorem, si* Bothe.—16. *seu patrem siue* M: corr. Bothe.—*eum obtruncabo* Fleckeisen. *ibi obtruncabo* Mueller.—17. *uolent* M, *uolunt* Z, *uelint* Lambinus.—18. *ut* M, *uti* Camerarius.—*in aedibus* M, corr. Camerarius. *nunc iam* M.

BROMIA AMPHITRVO V 1

BROM. Spes átque opes vitaé meae iacént sepultae in pectore,
neque ullast confidentia iam in corde, quin amiserim;
ita mihi videntur omnia, mare, terra, caelum, consequi,
iam ut opprimar, ut enicer. me miseram, quid agam nescio.
ita tanta mira in aedibus sunt facta. vae miserae mihi.
animo malest, aquam velim. corrumpta sum atque absumpta sum.
caput dolet, neque audio, neque oculis prospicio satis;

ACT V. SC. 1.—BROMIA ANCILLA AMPHITRIO B, ANCILLA AMPHITRIO D. The metre of the first 9 vss. is Iamb. octonarian.—1. The poorer MSS. also Z give *Dapes* for *spes*, being a ridiculous attempt to fill up **pes*, the first letter being, as often, omitted for the colourer in the archetype, as it still remains in D. Such mistakes are frequent in MSS.—2. *ula* D, *confidentiam* B, DE.—3. *me* Guyet.—*concoqui* Ussing.—4. *iam ut enicer* Guyet. *inicier* B, *inicer* E, *enecer* m.—6. To have two Iambic words ending the first clause is rare: hence Kiessling proposes to make *aquam* trisyllabic. Perhaps *aquolam*: cf. *Curc. 1. 3. 3*: *Cist. 2. 3. 38*—*corrupta* M, *corrumpta* Fleckeisen, the older form, probably rightly here.—7. *nec* M.—*prospitio*

nec me miserior feminast neque ulla videatur magis.
ita eraé meae hodie cóntigit. nam ubi párturit, dĕos sibi ínvocat,
strepitús, crepitus, sonitús, tonitrus: ut súbito, ut prope, ut validé tonuit! 10
ubi quísque institerat, cóncidit crepitu; íbi nescio quis máxuma
vóce exclamat: 'Álcumena, adést auxilium, né time:
et tibi et tuis propitius caeli cultor advenit.

B.—8. *me* om. D.—*femina est* M.—*videatur* M (save *videtur* E₂) which is probably unsound, not so much on account of the potential, as the intolerably weak sense: but see Note. I thought of *viduior*. For the addition of *magis* to comparatives cf. *Aul. 3. 2. 8: mollior magis, Stich. 5. 4. 22: magis dulcius.* For the form cf. *Strenuior Epid. 3. 4. 10:* as to the scansion, two Iambi are allowed where the word preceding the last Iambus is a fourth Paeon. LG agree with Mueller in condemning the MS. reading.—9. *ereme at* D.—*ubi parturiens deos invocat* LG.—*partius* Bothe, *partus* Spengel. *parturit deosque invocat* Ussing. Pylades omits *ubi*.—10. Anapaestic octonarius.—*propere*, M, which I have changed to *prope*. LG keep the MS. reading, making the v. hypercatalectic with Spengel. Leo with Hermann writes *subito ut, propere, ut valide*. But *propere* is a weak development of *subito*, and though suddenness may be attributed to a clap of thunder, haste cannot. The shortening of *ut* before *valide* is not illegitimate in Plautine anapaestic metre: see Commentary.—11. Iambic octonarius. *crepitus* is omitted by Bothe, perhaps rightly.—13. The trochaic metre returns, as more appropriate to the utterances of a

súrgite,' inquit 'qui terrore mĕo occidistis prae metu.'
ut iácui, exsurgo. ardére censui aédis, ita tum cónfulgebant. 15
íbi me inclamat Álcumena; iam éa res me horrore ádficit,
erílis praevortít metus: accúrro, ut sciscam quíd velit.
atque illam geminos filios pueros peperisse conspicor;
neque nostrum quisquam sensimus, quom peperit, neque providimus.
séd quid hoc? quis hic est senéx qui ante aédis nostras síc iacet? 20
numnam húnc percussit Iúppiter?
credo édepol, nam, pro Iúppiter, sepúltust quasi sit mórtuos.

divinity.—14. *Exsurgite* M, *Surgite* Leo, rightly.—*inquid* M.—*ita tunc* D. *ita confulserant* Camerarius, but this verse is hypermetric, forming with the next a double Iambic octonarius.—*iam* om. Ussing, destroying the metre. *tum* Lambinus. *ita* Jm. Corrupt MSS. of Nonius, p. 362 s. *praevertet* seem to have *tam*.—17. *praeuertit* M.—*metus* m, Z, Nonius l. c. *meotus* B, *motus* D, hence *me otius* J, *meo totius* E.—19. *praevidimus* B, ap. Spengel, E. Order in M: Neque...peperit | Neque... senex | Qui...Iuppiter.—20. *senex* M. I suggested *seminex*, ἡμιθνής, in the *Classical Review* vol. ii. No. 10, forgetting that *senecta aetate* is applied to Amphitruo 4. 2. 12. It seems strange that Amphitruo, a hardy brave warrior, lately married, who himself speaks contemptuously of 'Tiresiam senem' (*ad fin.*), should have appeared wearing an old man's mask.—22. *sepultus* D.

ībo út cognoscam quísquis est. Amphítruo hic quidemst érus meus.

Amphítruo. AMPH. Perii. BROM. Súrge. AMPH. Interii. BROM. Cédo manum. AMPH. Quis mé tenet?
BROM. Tua Bromia ancilla. AMPH. Timeo totus, ita me increpuit Iuppiter.
nec secus est, quasi si ab Acherunte veniam. sed quid tu foras
egressa es? BROM. Eadem nos formido timidas terrore impulit.
in aedibus, tu ubi habitas, nimia mira vidi. vae mihi,
Amphítruo, ita mihi ánimus etiam núne abest. AMPH. Agedum éxpedi:
scin me tuom esse erum Amphitruonem? BROM. Scio. AMPH. Vide etiam nunc. BROM. Scio.

I should greatly prefer *sopitust*, the usual word for 'stunned,' 'senseless.' *sepultust* may easily have been suggested by *mortuos* (*mortuus* M).—22. *et* M, *ut* Acidalius.—*cognosco* B.—*est* added by Cam. For the proposals on this vs. see Note.—25. *totus timeo* M, *timeo totus* Fleckeisen.—*med* Guyet.—26. *Acheronte* BD. *ab* om. Koenig.—27. *Egressa es* BD.—28. *tu ubi* M, *ubi tu* Pylades, LG.—29. So M, with hiatus after *Amphitruo*, which is extremely difficult to cure. *Ere Amphitruo* (Mueller) and *Mi ere Amphitruo* are both unlikely.—*animus meus mihi* Fleckeisen, LG, is also improbable.

AMPH. Haec sola sartam mentem gestat mĕorum familiarium.
BROM. Immo omnes sani sunt profecto. AMPH. At me uxor insanum facit
sŭis foedis factis. BROM. At ego faciam, tu idem ut aliter praedices,
Amphitruo, piam ét pudicam *tí* tŭam ésse uxorem út scias.
de ĕa re signa atque argumenta paucis verbis eloquar.
omnium primum: Alcumena geminos peperit filios.
AMPH. Aîn tu, geminos? BROM. Geminos. AMPH. Di me servant. BROM. Sine me dicere.
ut scias tibi tŭaeque uxori dĕos esse omnis propitios.
AMPH. Loquere. BROM. Postquam parturire hodie uxor occepit tua,
ubi utero exorti dolores, ut solent puerperae
invocat dĕos inmortales, ut sibi auxilium ferant,
manibus puris capite operto. ibi continuo contonat

Perhaps we should read *Amphitruon*.—30. *tuum* M.—31. *saccam* B, *sarcam* DE, *sartam* Lambinus. M point most clearly to *sartam*: and yet *sanam*, the correction of Acidalius, is universally accepted. *sanam sartam* Lind. omitting *meorum*.—*mentem* om. E.—*morum* D, *mearum* B, *mea* E.—32. *uxori insaniam* D.—34. *tu* om. M, add LG.—*ut uxorem scias* Leo. *uoxorem* Koch.—37. *seruent* F, an amusing reading.—40. *Ibi* M, *Ubi* mZ. For the punctuation see Notes.—42. So M with hiatus. *opertod* Guyet, Ritschl.—*tum ibi* Mueller. Abraham

sonitu maxumo; aedis primo ruere rebamur tuas.
aedes totae confulgebant tũae, quasi essent aureae.
AMPH. Quaeso absolvito hinc me extemplo, quando satis deluseris.
quid fit deinde? BROM. Dum haec aguntur, interea uxorem tuam
neque gementem neque plorantem nostrum quisquam audivimus:
ita profecto sine dolore peperit. AMPH. Iam istuc gaudeo,
dũt ut erga me meritast. BROM. Mitte istaec, *et* quae dicam accipe.
postquam peperit, pueros lavere iussit nos. occepimus.
sed puer ille quém ego lavi, ut magnust et multum valet!
neque eum quisquam colligare quivit incunabulis.
AMPH. Nimia mira memoras; si istaec vera sunt, divinitus
non metuo quin uxori mẽae latae suppetiae sient.

suggests a transposition.—43. *aedes* M.—44. *Aedis* M.—46. *sit* B$_m$.—49. *atque haec* M, *et* ed. *et quae* seems to have created both *atque* and *haec* (*quae*).—*erga* (*ergo* D) *me* M, *me erga* Schmidt, to avoid reading *ista* with Lind. for *istaec* M, the only Plautine form. Bothe om. *atque*.—*est merita*.—*Istaec mitte* Cam., and so Pylades, omitting *est*. But the Plautine formula is *mitte istaec* not *istaec mitte*.—50. *lauare* M: Nonius quotes this va. for *lauere*, p. 503, and so F.—*nos*] *ut hoc* Nonius.—*accedimus* idem.—51. *magnus est* M.—*et multum* M, *ut multum* Bothe, with great probability.—54. *quin meus uxori*

BROM. Magis iam faxo mira dices. postquam in cunas conditust,
devolant angues iubati dŏrsum in inpluvium duo maxumi: continuo extollunt ambo capita. AMPH. Ei mihi!
BROM. Ne pave. sed angues oculis omnis circumvisere.
postquam pueros conspicati, pergunt ad cunas citi.
ego cunas recessim rursum vorsum trahere et ducere, metuens pueris, mihi formidans; tantoque angues acrius
persequi. postquam conspexit anguis ille alter puer, citus e cunis exilit, facit recta in anguis inpetum: alterum altera prehendit ŏos manu perpiciter.
AMPH. Mira memoras, nimis formidolosum facinus praedicas;

M. *quis uxori meae* Guyet. *quin meae uoxori* Kooh. *meae quis uxori* Bothe, LG, approved apparently by Leo also, although a harsh trajection. Possibly the true reading is simply *quis Alcumenae*.—*latat* D$_1$, *laete* D$_2$.—56. *Deuolans* D$_1$, *iruati* BD$_1$; *iubatae* Nonius, p. 191, who expressly quotes this va. for the feminine form. But Servius on Virgil *Aen. 2. 206*, gives *iubati*.—*in compluuium* Nonius.—*duo* most mss. of Nonius, *dus* one ms.—57. *Ei mihi* M: the hiatus may be excused by the change of speakers and the interjection. *Vae mihi* Lachmann, LG.—60. *recessum* M, *recessim* Valla. *rursum* om. Z, add. Hermolaus by conjecture: it is in M.—*et tuicere* D$_2$.—62. *angues* M.—63, 64 are given in inverted order by M, m, Z, corr. Pylades from ancient mss. as he said.—63. *facit* M, the scansion is defensible, through the shortening of the last

nam mihi horror membra misero percipit dictis tuis.
quid fit deinde? porro loquere. BROM. Puer
ambo anguis enicat.
dum haec aguntur, voce clara exclamat uxorem
tuam—
AMPH. Quis homo? BROM. Summus imperator
divom atque hominum Iuppiter.
is se dixit cum Alcumena clam consuetum cubitibus,
ĕumque filium suom esse qui illos anguis vicerit: 71
alterum tuom esse dixit puerum. AMPH. Pol me
haud paenitet,
si licet boni dimidium mihi dividere cum Iove.
ábi domum, iube vása pura actutum adornari
mihi,
ut Iovis supremi multis hostiis pacem expetam. 75
ego Tiresiam coniectorem advocabo et consulam.

syllable of *facit* before a consonant, or the synizesis of its two syllables into one, if that be the true theory, is very unusual, if not unexampled in the 4th foot. *dat* Lind.: rather *fert*.—66. *membra* B.—67. *sit* B.—*angues* B.—68. *exclamat* M, which Ussing properly defends. *inclamat* Dousa, *acclamat* Lind.—69. *dixum* M, *dixinum* E.—70. *dam* E.—*cubilibus* M, *cubitibus* Scaliger.—71. *suum* M.—*angues* B, *anguos* D.—I should prefer *anxerit* to *vicerit*: *angues anxerit* would be a Plautine alliteration.—72. *tuum* M. *esse tuum* m, Z, corr. Pylades.—73. *Scilicet* D_m, Z: corr. Lambinus. Scaliger proposes rather cleverly to keep *Scilicet* and change *mihi to me*: see Notes.—74. *ipse* D_1.—75. *Utio uis* B.—*hostis* and *petam* Nonius, p. 388, s. *supremum*.—76. *teresiam* (*te resiam* B) M, *tiresiam* D pr. Hiatus in M: *mi aduocabo* Bothe: *huc aduocabo* Mueller, LG.—77. I enclose this verse in brackets as an unharmonious and superfluous line, which completely mars the fine trochaics on which it is fastened.

[quid faciundum censeat; simul hanc rem ut factast
eloquar.]
sed quid hoc? quam valide tonuit. di, obsecro
vostram fidem.

IVPPITER V 2

Bono ánimo es, adsum auxílio, Amphitruo, tíbi
ét tuis:
nihil est quod timeas. hariolos, haruspices
mitte omnis; quae futura et quae facta eloquar,
multo adeo melius quam illi, quom sum Iuppiter.
primum omnium Alcumenae usuram corporis 5
cepi, et concubitu gravidam feci filio.
tu gravidam item fecisti, quóm in exercitum
profectu's: uno partu dŭos peperit simul.
ĕorum alter, nostro qui est susceptus semine,
sŭis factis te inmortali adficiet gloria. 10
tu cum Alcumena uxore antiquam in gratiam

ACT V. SC. 2.—IVPPITER B: D has no heading, but a space.—1. So M: LG omit *et*. Ussing and Leo retain *et*, the former treating the last syllable of | *o tibi et* | as short: Leo regarding *tibi* as elided: see Notes. Bothe omits *et tuis*, which destroys the metre.—2. *facta sunt* D_2.—4. *qui sum* m. *quom sim* Cam.—8. *parto* B^1.—*duos* mZ, *duo* BD.—11. *graciam*

redi: haud promeruit quam ob rem vitio vorteres;
mĕa vi subactast facere. ego in caelum migro.
(v. s) AMPH. Fáciam ita ut iubés et te oro, prómissa ut
servés tua.
ibo ad uxorem intro, missum facio Tiresiam senem.

Nunc, spectatores, Iovis summi causa clare plaudite. 15

D.—12. *verteres* D.—13. *uis* D. The MSS. mostly give the last three lines of the play as a new scene with heading AMPHITRIO. (Om. D, leaving space.)—14. *aciam* with space for first letter D.—15. *fatio* B D_1. *faciam* Z.—*te res iam* B, an instructive corruption. *teresiam* D_2.—16. Ussing prefixes Ω to the verse: see Notes.—*spectator es* D. *spectatores nunc* Fleckeisen.—*clara* B, *cla*rs* D, *dare* E, *clare* FZ. PLAUTI AMPHITRIO EXPLICIT BE: om. D.

NOTES.

THE ARGUMENTS.

THERE was formerly a double set of Arguments to the plays of Plautus: a non-acrostich and an acrostich set. Of the non-acrostich set all but five have perished; those of the *Amphitruo*, *Aulularia*, *Miles*, *Mercator*, and *Pseudolus*, which last is preserved in the Ambrosian MS. alone: this MS. also preserves some traces of an argument to the *Persa*. Both these sets of arguments are much later than Plautus. Ritschl (*Prol. Trin.* p. 316 *sqq.*) refers the non-acrostich arguments to the times of the Antonines. These Arguments are all comprised in fifteen verses, except that of the *Amphitruo*, which has only ten. Now it is known that the Arguments of the plays of Terence, each in twelve verses, and the poem containing the arguments of the twelve books of the *Aeneid*, each in six verses, were the work of Sulpicius Apollinaris of Carthage, who lived about the middle of the second century A.D. Hence Ritschl has attributed the Plautine Arguments also to Sulpicius, and this conjecture is now generally accepted. An earlier age may perhaps have given birth to the Acrostich Arguments. During the 7th century A.U.C. (about 100 B.C.), the study of Plautus was much affected by grammarians at Rome. Among these Aurelius Opilius has been pitched on by Osann as a likely person to have written the Acrostich Arguments. Opilius gave up his school at Rome about 92 B.C., to accompany his friend Rutilius Rufus, condemned for extortion, to Asia. Gellius (3. 3. 1) mentions him as an author of indices on Plautus. He wrote a book called *Pinax*, with his own name Opilius in an acrostich on the title page. This book *Pinax* is supposed to have treated of Plautine subjects. Osann's guess is a happy one; but it has scarcely as great certainty as that of Ritschl respecting

the authorship of the five Acrostich Arguments. (On the question see Ritschl's *Prol. Trin.* 316 *sqq.* and his *Parerga*, vol. 2.)

Ritschl remarks generally of the metrical skill shown in the composition of the Arguments: *cum prologis non Plautinis hoc ii commune habent quod prorsus Plautina numerorum arte facti sunt* (*Prol. Trin.* p. 316). And again, *apage illorum inertiam, qui quod in Plauto vix sint toleraturi imputare tamen argumentis Plautinis non vereantur.* These remarks certainly go too far. No doubt the imitators of Plautus did their best to observe his rules. But they could not, and certainly did not thoroughly apprehend those rules. Nor did the author of the Prologues, although his composition will bear a stricter scrutiny than that of the authors of the Arguments. Both the Prologues and the Arguments, however, come near, though they do not quite attain to the precision of their model, and the wonder is that their mistakes are so few, not that they are so many.

Ritschl asks: why not emend the violations of law found in the Arguments when you will emend Plautus himself? The answer is that the faults in the Arguments are more numerous in proportion than those in the text of Plautus: that they belong to certain *classes* as (1) false quantities, see Crit. Note on *Arg.* 1. 3; (2) freer use of hiatus than Plautus himself permitted (especially in the Acrostich Arguments); (3) non-observance of metrical niceties: for instance a dactyl precedes an anapaest, *Cist. Arg.* 1; (4) mistaken views on points of Plautine scansion, as *Itâque*, *Cist. Arg.* 11. The Arguments and the Prologues should be emended so far as to bring them within the general rules of the Iambic metre: to force Plautus's own special rules on them would result in producing something quite different from what the authors wrote.

Argument I.

1. **Amphitruonis**: Although the MSS. do not preserve this form, the writer of the Acrostich Argument makes the eighth letter to be *u*: and although, as Ussing suggests, he may have been compelled to do this by the fact that no Latin word begins with *y*, yet it is probable that *Amphitruo*, or perhaps *Amfitruo*, was the true Plautine form. The ancient

Romans seem to have written *u* for *v*, though *u* (long) was in the best age reserved to represent *ου*. Fleckeisen invariably writes *Arguripus*, *sucophanta*, *turannus* and the like: but I am not aware that our MSS. in any instance support these spellings.

Goetz has classified the spellings in our MSS. of the name *Amphitruo* through the play. The result is that D gives *-itrio* 68 times, never *-ytrio*; B *-itrio* 66 times, 5 times *-ytrio*; that E and J nearly reverse these proportions in favour of *-ytrio*; but no MS. gives any instance of a form ending in *-tryo*. The testimony of the MSS. of Nonius is rather in favour of *Amfitryo* according to Mueller.

2. **dum ... gereret**: cf. Virg. *Aen.* 1. 5, *dum conderet urbem*: *Georg.* 4. 457, *dum te fugeret per flumina praeceps*: *Aen.* 10. 800, *Dum genitor nati parma protectus abiret*: Prop. 2. 26. 47, *Testis Amymone latices dum ferret in arvis* (so N). All these however convey a sense of struggle or effort on the part of the subject towards a certain object, and *gereret* here sounds distinctly unclassical. **Telebois**: it is uncertain where Plautus conceived the Teleboae to be. His notions of geography were not very exact. According to Strabo, 10. 2. 4, they were considered the same as the Taphians and Cephallenians, inhabitants of islands off the coast of Acarnania. The Taphii are called φιλήρετμοι and ληίστορες in the *Odyssey* 1. 181; 15. 427; and we find that this play represents Amphitruo as having returned by sea from his conquest. See Note on *ex portu Persico*, 1. 1. 250.

The conquest of the Teleboae by Amphitruo is mentioned by Herodotus 5. 59, who tells us that he himself saw at Thebes a tripod which had in Cadmean letters the following inscription:

> Ἀμφιτρύων μ' ἀνέθηκε νέων ἀπὸ Τηλεβοάων.

and by Pindar, *Nem.* 10, 24,

> θρέψε δ' αἰχμὰν Ἀμφιτρύωνος· ὁ δ' ὅλβῳ φέρτατος
> ἵκετ' ἐς κείνου γενεὰν ἐπεὶ ἐν χαλκέοις ὅπλοις
> Τηλεβόας ἔναρεν· τῷ δ' ὄψιν ἐειδόμενος ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν
> σπέρμ' ἀδείμαντον φέρων Ἡρακλέος.

3. **Alcmenam**: *Alcumena* is the only form in the play. It was customary to insert *u* between *c* and *m* in names taken from

Greek. So *Alcumeus* from 'Αλκμαίων, *Capt.* 3. 4. 30. Marius Victorinus, quoted by Ribbeck, *Frag. Scen.* 1. 228, *iuxta autem non ponebant c m: inde nec Alcmenam dicebant nec Tecmesam, sed Alcumenam* [*et Tecumesam*]; *inde Alcumeo et Alcumena* [*et Tecumesa*] *tragoediae; donec Iulius Caesar, qui et Vopiscus et Strabo et Sesquiculus dictus est, primus de Tecmesa scripsit tragoediam suam et in scaena pronuntiari iussit.* A similar principle is seen at work in *Aesculapius, Hercules, drachuma*, etc.

Argument II.

1. **Alcumenas**: an affected archaism, and, according to Ritschl, *Prol. Trin.* p. 319, an erroneous affectation: for Plautus, according to Ritschl, never used the genitive in *-as* save in *familias* (*certum est illius genitivi si ab uno* familias *recesseris usum prorsus desiisse*). Ritschl, however, changed his mind on this point, as on various others, and has (*N.P.E.* p. 115) defended or introduced genitives in *as* in several places —*Pseud.* 4. 6. 38, *molas coloniam; Bacch.* 2. 3. 73, *Dianas Ephesiae; Pers.* 3. 3. 5, *pecunias accipiter;* even *terrais odium, Bacch.* 4. 7. 22. So he proposed *formas* for *formae*, accepted by Tyrrell, *Mil.* 4. 4. 12, where he read in his edition *formae id.* See note on *familias* infra, 2. 2. 199.

2. **formam eius coniugis.** Hiatus is more common in the Acrostich Arguments than in the other set. I have counted some twelve or thirteen of them, and of these nine or ten are of syllables ending in *-m*. No doubt hiatus of syllables ending in *-m* was less offensive than others, but Plautus did not carry it to this extent; and the author of the Argument was probably misled by the hiatus of monosyllables ending in *-m* in the first syllable of a resolved arsis, to extend the license to other words also.

[illegible] *ei* in Plautus and Terence has a three-fold scansion; as a [illegible] syllable, an iambus, or spondee: the last most commonly, [illegible]*ll, Miles*, Arg. 1. 4.

[illegible]*frustra habet*, 'bemocks,' 'makes fools of,' cf. *frustra* [illegible] 3. 19; *frustratur*, 2. 2. 198.

[illegible]*turbas ciet*, 'blows up'; cf. *turbas concire*, 1. 2. 14, note.

[illegible]*inter se rapiant*, 'they mutually arraign each other as

adulterers'; *raptare* is properly to hale to the judgmen seat: hence to 'arraign,' 'accuse.' So Propertius, whose phraseology and idioms often recall his Umbrian countryman, Plautus, 3. 11. 27: *Nam quid ego heroas quid raptem in crimina divos?*

8. **Blepharo**: the name of Amphitruo's pilot; derived from βλέπειν, signifying a man who keeps a good look-out ahead. **captus arbiter**, 'appointed arbitrator.' *Capere arbitrum* is the regular expression. *Truc.* 2. 7. 68, *arbitrum aequom ceperim.*

Amphitruo: this trajection is neither un-Plautine nor unusual in the best age, cf. *Prol.* 84, and Munro's note on Lucr. 3. 843, referred to by Ussing; and a valuable collection by Mr. Housman, *Journal of Philology*, 18, p. 6-8.

THE PROLOGUE.

A great part of this Prologue is not by Plautus himself; perhaps none of it is by him. This conclusion is to be deduced from internal evidence, assisted by a comparison with some other Prologues of Plautus, which are evidently later than the poet himself. The main historical fact, which proves part at least of this, as well as other Prologues, to be later than Plautus, is the frequent reference to seats in the theatre: found in this Prologue vs. 65: *Capt. Prol.* 12; *Poen. Prol.* 20. Now we know that in 154 B.C. the Senate, on the motion of Scipio Nasica, ordered the stone theatre begun by the censor Cassius Longinus to be demolished, and at the same time passed a decree "that no one should place seats or be seated at a theatrical representation within a mile of the city" (Val. Max. 2. 4. 2, referred to by Ussing). It must have been some time after this that the practice of having seats became general, and that rows of wooden seats were arranged throughout the *cavea*.

If we compare other Prologues, we find that they themselves confess that they are not from the hand of Plautus. In the Prologue to the *Menaechmi*, vs. 3, the actor says:

Adporto vobis Plautum lingua non manu.

With this agrees the last line of the Prologue of the *Pseudolus*:

Plautina longa fabula in scaenam venit.

First the most express and important testimony is that furnished by the Prologue to the *Casina*, 5 *sqq.*:

Qui utuntur vino vetere sapientes puto
Et qui libenter veteres spectant fabulas.
Nam, nunc novae quae prodeunt comoediae
Multo sunt nequiores quam nummi novi.
Nos postquam populi rumorem intelleximus,
Studiose expetere vos Plautinas fabulas,
Antiquam eius edimus comoediam
Quam vos probastis qui estis in senioribus:
Nam iuniorum qui sunt non norunt, scio.
Haec quom primum actast vicit omnis fabulas.
Ea tempestate flos poetarum fuit
Qui nunc abierunt hinc in communem locum.

This Prologue tells us almost in express terms that Plautus was dead: and expressly tells us that the *Casina* had been first acted too long ago for the younger men to remember, though the elder men had seen it. That is to say, the Prologue was written somewhere about thirty or forty years after the first representation of the play. In fact it was written during a Plautine revival which took place somewhere about the time of the third Punic War: a revival which was perhaps created by the comedies of Terence. These were too few in number to satisfy the popular appetite, and perhaps they were found deficient in the broad humour which the older men remembered in Plautus. Now any one who reads the Prologues of the *Amphitruo*, *Casina*, *Menaechmi*, *Poenulus*, and *Captivi*, cannot fail to come to the conclusion that they are by the same hand. There is, in all these Prologues, the same disposition to chat with, and to talk "gag" to the audience, to take the spectators into confidence, and to make everything obligingly clear to them.

Those five Prologues then, to the *Amphitruo* (in great part), to the *Menaechmi*, *Casina*, *Poenulus*, and *Captivi*, are not by Plautus, but were written about a generation after his death, about 150 B.C. The Prologues to the *Aulularia*, *Rudens*, *Trinummus*, in which a god, to the *Truculentus*, in which the author himself, by the mouth of an actor, briefly addresses the audience, are probably genuine: possibly too the Prologue to the *Mercator*, spoken by Charinus, one of the characters.

The remaining plays have no Prologue: though in the *Miles* and *Cistellaria* a Prologue is practically put in the mouth of an actor at a later stage of the play.

1. Mercury speaks in his character of messenger of Jupiter and god of bargains: κερδῷος, ἐριούνιος. *Mercurius* is from the root of *merx*. Cp. Horace, *Sat.* 2. 3, where Damasippus got the surname of *Mercurialis* from his cleverness in driving bargains. **vos vostris voltis**: note the alliteration, a characteristic of early Latin, as of early English poetry, that of Spenser for instance. See Munro's *Lucretius*, Introd. p. 15. It is extremely common in Ennius, Plautus, and Lucretius. Munro cites from *Captivi*, 4. 3. 3:

Quanta pernis pestis veniet, quanta labes larido,
Quanta sumini apsumedo, quanta callo calamitas,
Quanta laniis lassitudo, quanta porcinariis.

4. **rationes**, 'plans,' 'speculations.' **vostrorum** = *vostrum*, *vostri*. So *Most.* 1. 3. 123: *pars vostrorum; Aul.* 2. 4. 42: *uter vostrorum*. Cf. *Pseud.* 2. 1. 9. So *nostrorum*, infra, *Frag.* 18; *Poen.* 4. 2. 39. Even the feminine forms, *nostrarum* and *vostrarum*, are used: see *Truc.* 2. 1. 40; *Pseud.* 1. 2. 53; *Stich.* 1. 2. 84; Ter. *Eun.* 4. 4. 11; *Hec.* 2. 1. 43. Can these genitives be derived from the colloquial use of *noster* as = *ego*? See infra on *noster*, 1. 1. 245.

5. **expedire**, intransitive, 'to turn out.' Cf. 1. 3. 23: *nequiter paene expedivit prima parasitatio*. Langen has pointed out that *expetivit*, the conjecture of Lambinus, will not suit the latter passage, as *expetere* is rather 'to befall,' and is used with *in*, 1. 2. 33, or with dative, as 3. 1. 12, infra; but not with adverbs denoting ill, well. So *expedivit* must be sound: and if sound with *nequiter*, it may be sound with *bene* in the same sense. There is therefore no reason to take *expedire* transitively here, 'to further,' 'bless,' with Ussing: even less to read *me* before it with him. **peregri**, 'abroad.' *Peregre* is the form correctly used of going abroad, or of coming from abroad: Charisius, p. 212, Keil. The forms were, however, confounded in MSS. **peregrique et**: Ussing quotes several other instances of *-que et* from Plautus.

6. **auctare**: properly used of divine blessing. Catull. 67. 2, *Salve teque bona Iuppiter auctet ope.*

9. **ea adferam ea ut nuntiem**: for the trajection of *ut* see Crit. Note.

11. **iam scitis**, 'you know by this time': 'it is an old story': 'I need not remind you,' is the force. *Iam* is thus often joined with *novi*. Prop. 2. 24. 45, *Iam tibi Iasonia nota est Medea carina*; Cic. *Att.* 5. 12, *Iam nosti ἄφραστα Rhoriorum.*

12. **nuntiis**: Mercury was the messenger of Jupiter: Virg. *Aen.* 1. 297. For **lucro** see on vs. 1. **praesim**: the omission of *ut* after *facio*, and other verbs of causing, after verbs of asking, commanding, and allowing, is frequent in Plautus. Cf. *uti viverent*, *Mil.* 1. 1. 50; *impetravi abiret*, *Trin.* 2. 4. 190. This use was continued in classical times with many verbs, as *mando*, *curo*, *iubeo*, *video*. The case before us does not, however, sound quite Plautine: perhaps because of the distance of *praesim* from *concessum est et datum*, and perhaps because this syntax is rare after a passive verb.

13. **adprobare**, 'to bless'; a sense in which *approbare* is often applied to the gods: as in the phrase *di adprobent: haec* means the *res rationes* of vs. 4.

The asyndeton is a feature of Plautus's style. It often is found between two words: two verbs here, and *Mil.* 2. 1. 39, *adhortatur, iuvat*; *Men.* 2. 2. 67, *se adplicant, adglutinant*; *Trin.* 2. 2. 8, *turbant, miscent*; *Mil.* 4. 5. 17, *spernit segregat*; *ib.* 3. 1. 93, *suscitet dicat*; *ib.* 2. 2. 46, *curans cogitans*; *Bacch.* 2. 3. 12, *vivit valet*; *ib.* 3. 3. 3, *perdidit pessumdedit*; *ib.* 9. 7, *cepi expugnavi*. Between two nouns: *Mil.* 3. 1. 52, *sputator, screator*; *Truc.* 2. 2. 63, *blandimentis hortamentis*; *Rud. Prol.* 23, *donis hostiis*; *Epid.* 3. 4. 14, *armis, arte duellica*; *Men.* 5. 9. 73, *miseriis laboribus*. Brix on *Trin.* 2. 1. 17, and *Trin.* 2. 2. 21. This feature reappears in Cicero's letters, as do many features of comic style, as has been clearly pointed out by Tyrrell in his edition.

15. **facietis**: Ussing calls this *futurum pro imperativo*, but it is a true future: for the sentence introduced by *ut* 'as' is as much a condition as if it were introduced by *si*.

16. **itaque**, *i.e.* *et ita*. **arbitri**: 'judges,' 'umpires,' *βραβεῖς*: *διαιτηταί*: hence *arbitrium*. The other sense of *arbiter*, 'a witness,' 'a spectator,' is several times found in Plautus, *cf. Capt.* 2. 1. 17; *sine hisce arbitris*, 'in private.'

Both senses may be combined here. The word is derived from *ar* (= *ad*) and the root of *bito*.

17. **venio ... venerim**. Ussing shows in a sensible note that the indicative and subjunctive were indiscriminately used in indirect questions in early Latin, and adds *quid interesit quaerere nimiae subtilitatis videtur*, a remark in which I cordially concur. He quotes the following passages where the two different moods are used depending on the same principal verb:—*Most.* 1. 3. 42, *me vide quae sim et quae fui ante*; *Cist.* 1. 1. 58, *eloquere utrumque nobis, et quid tibi est et quid velis nostram operam*, etc. See my note on Hor. *Sat.* 2. 4, 38. *Ignarum quibus est ius aptius*, and Postgate on Propert. 1. 2. 9, where he states that "in old Latin the distinction between facts regarded as facts and conceptions had not been evolved."

19. **Iovis**, may be scanned either as a pyrrhic, by elision of *s*, or a monosyllable, by synizesis.

20. **oratum**, 'to plead,' without an accusative. *orare* is often used intransitively in Plautus, *orare mecum, tecum*. In Ennius, etc., *orator* is often 'an ambassador,' 'a pleader.'

21. **tam etsi**, best written as two words, 3. 3. 22; so *neutiquam* must be written *ne utiquam*, as the first syllable is short, see *Capt.* 3. 4. 54, etc. The construction is *quod dictum foret pro imperio*, 'whatever was told you as a command.'

22. **facturos**: the ellipse of *vos* is Plautine, as Ussing points out, showing from many instances that the subject to an infinitive may be omitted, even when it refers to a different subject from that which governs the principal verb; but the ellipse here is very easy from *vobis*. **quippe qui intellexerat**: this is the ordinary case of *quippe qui*, save that it has here the indicative mood, which is not used by Cicero. For the peculiarly Plautine use see Note on 2. 2. 113.

24. **precario**, adverb, 'by entreaty,' opposed to *quod foret dictum pro imperio*.

25. **dictis bonis**, 'kind words.' Lambinus quotes Catullus 11. 15: *Pauca nuntiate meae puellae non bona dicta.*

26. **ille Iuppiter**: *i.e.* the actor who acted the part of Jupiter.

27. **malum**: in a double sense: the spectators, of course, fear *malum*, misfortune; the actor, being a slave, dreaded *malum*, punishment, if he acted badly. *Malum* is often the punishment of slaves, and for the chastisement inflicted on the actors if they played badly see *Cist. Gren*, ad fin.: *Qui deliquit, vapulabit: qui non deliquit bibet.*

29. **sibi si praetimet**: 'fears beforehand for himself.' Cf. Lucr. 3. 1018: *At mens sibi conscia factis praemetuens adhibet stimulos*, where see Munro's Note, ed. 4.

30. **quoque etiam** is frequent in Plautus, and occurs four times more in this play: 81; 1. 1. 127; 2. 2. 70; 2. 2. 121: it usually is a strengthened *quoque*. **sum**: in prose of the golden age *sim* would be written, but in early Latin the distinction between the moods as expressing fact and reason was not observed: vs. 17, supra.

32. **pacem**: see Crit. Note. *Pace* would mean 'with goodwill,' ablative of accompanying circumstances. Prop. 1. 7. 26: *Saepe venit magno fenore tardus amor.* But *pace* is more adverbial, like *iure*: Ov. *Fast.* 2. 861: *Iure venis, Gradive.* Luc. 1. 191, quoted by Ussing, *si iure venitis.* Ussing adds *salute*, *Bacch.* 4. 9. 147; *Men.* 1. 2. 25.

34. **iusta** is governed by **orator**: 'an asker of just things.' This usage by which verbal nouns govern the case of the verb from which they are derived is very common in Plautus. It is generally, however, limited to verbals in *-io*, denoting the action of the verb, as *Quid tibi hanc curatiost rem aut multitio* 1. 3. 21 infra, where see Note. The particular case before us is best illustrated from Greek: as ἄτερα τέρμων, Aesch. *Prom.* 905; τὸ τῶν μάχαρ οὔριον Ζηνός, *Suppl.* 594, quoted by Sonnenschein on *Most.* 1. 2. 17, *gnarures vos volo esse hanc rem*, which is the nearest Plautine parallel.

38. **nunc iam**: the writer of the Prologue had failed to observe that Plautus always made *nunciam* trisyllabic. See Note on 148 infra. **loquăr**: the verbal ending *-ar* is always long in Plautus; there are three instances in this play: *loquăr* here and at 2. 1. 9: *opprimăr* 5. 1. 4. **quae loquar**: *adea* is understood. The suppression of the antecedent is a common Plautine idiom. Cf. *Mil.* 2. 4. 2; *Cedo vel decem edocebo Minime malas ut sint malae mihi solae quod superfit* (i.e. *ex eo quod*). Ib. 4. 2. 87; *Mori bellatores gignuntur, quae hic*

praegnatis facit (i.e. *ex iis quae*). Ibid. 3. 1. 98, on wh passage see Tyrrell's notes.

41-45. Ussing first pointed out the true construction, wh is sufficiently indicated by the punctuation. He did not, ho ever, think it necessary to change *omnibus* although he s that it was masc. and must be separated from *benefactis*. writes: *cur ego, inquit, aliorum exempla sequar ut ei enumerem quorum beneficiorum Iuppiter omnibus homini auctor sit?* I think *hominibus* is necessary, and *omni* unnecessary.

42. **Virtutem Victoriam**. The temples of these goddesses mentioned with others by Cicero *N. D.* 2. 2. 23. **quis ben factis** = *quibus benefactis*. This is a possessive dative, equival to a genitive. Ussing quotes *Most.* 1. 2. 9, *ei rei argumen dicam; Trin.* 1. 2. 167, *illorum verbis falsis acceptor fi Asin.* 2. 4. 20 (*Mil.* 3. 1. 140 is mistaken by both Lambi and Ussing). The difference between such datives and th used in the *best age* in a sense scarcely distinguishable from genitive, is that the latter refer to *persons*, not *things*. Roby's list, *Lat. Gram.* part 2. p. 62. Horace, *Sat.* 1. 6. 71, produces this idiom: *causa fuit pater his;* as he reproduc many other colloquial idioms in his satires.

45. **architectus**. Plautus uses both the incorrectly Lati ized form *architectus* as well as *architecton*. Similar adapt tions of Greek names in *-ων* are *Purpureus* for *Porphyrion* Naevius: *Tranius* as equivalent to *Tranio* in the *Mostellar* (3. 1. 33); *Electrus* or *Electrius* for *Electryon* 99 infr *Alcmeus* or *Alcumeus* for Alcmaeon (Ἀλκμέων) *Capt.* 3. 4. 3 etc. Cicero often uses *architectus* (which is the only fo he uses) metaphorically, as *De Fin.* 1, 10, *Ab illo inventa veritatis, et quasi architecto beatae vitae.* Lambinus sugge that the actor who acted the part of Jupiter may have been builder.

46. **patri meo optumo**: it is all but certain the line did n end with *patri meo*. It is a most rigid law that neither trimeter or a trochaic septenarius may end with two Iamb words, or with an Iambic word preceded by a word ending an Iambus. This rule was well known to the Prolog writers and Argument writers, and they never offend again it. In the case before us the line was incomplete, and *optim*

e me as a likely word to have dropped out. *pater us maximus* is well known, and *pater optumus* was not mon; Hor. *Sat.* 1. 4. 105, *insuevit pater optimus hoc* Ibid. 2. 1. 12, *cupidum pater optime vires Deficiunt.* *optumus* may be used with some reference to *bonis* in xt verse. It is not likely, as suggested in the Crit. that *pater meus* formed an exception, as a common , equivalent to one word, to the law stated. The only line seems to suggest that idea, *Men.* 5. 1. 50, *Negas novisse gnae patrem meum*, ending with three Iambic words is ally condemned, and *meus pater* is the usual order. I rrite that verse thus, *Negas novisse med? ignoras mĕum ? Malam crucem* and *bona fide*, which are both treated word, are the only certain exceptions. See A. Luchs, emund's *Studien*, vol. 1.

xprobraret. Cic. *Lael.* 20. 71, *odiosum sane genus m officia exprobrantium.* Ter. *Andr.* 1. 1. 16, *istaec oratio Quasi exprobratiost inmemori beneficio.* quod the genitive is usually separated from *quod* in this *Rud.* 4. 7. 3, *habeas quod di dant boni.*

ratum: passive, 'received with thanks,' a meaning often has. Ter. *And.* 1. 1. 15, *et id gratum fuisse m te habeo gratiam; Pers.* 4. 5. 3, *Si quid bonis Boni dem grave et gratum solet.* But *Most.* 1. 3. 63, *Eunmum oportet nunc mihi esse gratum ut impetravi* can be sound: Sonnenschein concurs with me in thinking tum should be restored for *gratum.* a vobis 'on your he preposition is used because *gratum* is passive in *grato animo a vobis acceptum.*

id contraxistis frontem. Cf. Juv. 13. 215, *densissima itur in frontem.* Lucilius speaks of a spectator p. 30),

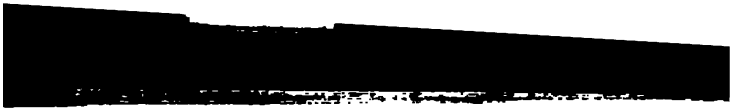
um tristis contorto aliquo ex Pacuviano exordio.

age by itself would show that tragedy was unpopular : and how could it be otherwise? Those stiff transla-Greek originals, without the Greek spirit, Greek local mythical traditions, without the Greek religion which oming and an elevation to the whole, how could they ar among earnest, simple, good-humoured Romans?

That it was attempted by most of the early poets only shows that they were unconscious how unsuitable Greek tragedy was to a Roman mind. Lucilius, Horace, and Persius severely criticised Roman tragedy, and derided the public who admired or pretended to admire it. For all that there was much lofty simplicity in Roman tragedy, and many fine lines have been handed down to us from it. If we can judge by fragments, Ribbeck's first volume, containing the fragments of tragedy, is, as a poetical storehouse, vastly richer than the second, which contains the fragments of comedy.

53. **commutavero**, almost = *commutabo.* The future perf. is thus frequently used in Plautus. Madvig, followed by Ussing, *Lat. Gram.* 340, 4, says it is = *statim commutabo.* I doubt the *statim*, and am rather disposed to agree with Roby, who says, § 1485, that "often in comic poets, and occasionally in later writers, it is used in principal or simple sentences, with but little, if any, difference from the simple future," though he discriminates certain shades of usage. If there is any distinction between the tenses, it is possible that the *futurum exactum* denotes greater certainty, rather than greater speed. The following are the instances from the comic writers quoted by Roby: Ter. *Heaut.* 1. 1. 34, *Aut consolando aut consilio aut re iuvero; And.* 2. 3. 7, *Dictum ac factum invenerit aliquam causam quam ob rem eiciat oppido;* Plaut. *Asin.* 2. 2. 14, *Erum in obsidione linquet inimicum animos auxerit;* Plaut. *Most.* 3. 1. 157, *huc concessero; Capt.* 1. 2. 91, *mox ivero.* The usage is not very rare in Cicero. It is really like the Irish 'I'll be after doing so and so.' 'I'll be sure to' will often give its force.

55. **omnibus isdem versibus.** This line is enough to show that this part at least of the Prologue is not from the hand of Plautus. An anapaest must never be divided in Iambic or Trochaic metre, so that its first syllable, or two first syllables, form the last syllable or syllables of a polysyllabic word. Ritschl, who held, wrongly, that the first syllable of *omnis* was sometimes short, independent of position (*Prol.* p. 132), might see no difficulty here. But *omnis* never shortens its first syllable unless a monosyllable precedes, and unless that monosyllable, with the first syllable of *omnis*, makes up the arsis or thesis of a foot. See C. F. W. Mueller, *Plaut. Pros.* pp. 281, 367, 432.



56. **utrum fit an non?** 'Is it to be turned into a comedy or not? do you wish it?' cf. Juv. 4. 130: *Quidnam igitur censes? conciditur:* 'Is it to be cut up?' The deliberative pres. ind. is extremely common in comedy, and clearly belonged to the language of common life. Cf. Ter. *Eun.* 3. 1. 44, *purgon ego me? Mil.* 5. 13, *Quam mox seco?* Ibid. 7, *Iamne in hominem involo?* Ter. *And.* 2. 1. 15, *adeon ad eum? Men.* 2. 2. 45, *an obsono amplius? Most.* 3. 2. 87, *eon? voco huc hominem?* So in the common phrase *quid ago?* cf. Cic. *Att.* 13. 40, *advolone an maneo?* Cic. *Or.* 3. 5, *Imusne sessum?* I object to the ordinary reading, *Utrum sit an non voltis?* that it affords an involved construction, as may be seen on attempting to analyse it, whereas the reading of the best MSS., *fit*, is simple. **stultior:** 'the more fool I to speak as if I were ignorant.' Ussing quotes *Merc.* 5. 2. 79, *Ego stultior qui isti credam: Cist.* 4. 2. 12, *Non eum scitior quae hos rogem aut quae fatigem.* The comparative sense is evidently not lost. The omission of *eum* here is in keeping with the usage of Plautus.

60. **perpetuo,** 'all out,' 'right through.'

65. **conquaestores,** 'detectives.' So *Merc.* 3. 4. 60, *post ad praetorem ilico Ibo, orabo ut conquistores det mi in vicis omnibus.* Elsewhere the word means 'recruiting officers.' **subsellia.** The first permanent theatre with seats was the stone theatre built by Pompey, B.C. 55. In 154 B.C. a stone theatre was being built by Cassius Longinus, censor, but was demolished by order of the Senate as being injurious to public morals, and it was ordered that no spectator at a theatrical performance within the city, or within a mile of it, should be seated; and before this time the audience looked on standing, or, it may be supposed, sometimes brought their own seats. It is, however, certain that when the Prologues of the *Amphitruo*, the *Captivi*, and the *Poenulus* were written there were regular seats; and Ritschl supposes that the rigid law referred to was not long in force, and that seats were permitted soon after 150 B.C., about which time the Plautine Prologues were, as he thinks, composed: *Parerga*, 1. p. 180, *sqq.* Ussing, *Prol.* p. 163.

66. **caveam,** the semicircular space in front of the stage: in a regular theatre on an incline, and divided by *cunei*, wedges, from about seven to eleven in number: 'the theatre.'

Servius on *Aen.* 8. 636 (*consessu caveae*) quotes this passage saying: *cavea est ubi populus spectat.*

67. **favitores** or **fautores,** 'claqueurs,' the regular meaning of the word. **spectatoribus:** this, and **histrionibus** in vs. 68, seem datives of the same sort as *benefactis*, vs. 42 *supra*, where see note.

68. **pignus,** 'as a security,' not to be returned except in case of their clearing themselves of the charge. *Opponere pignori* means to pawn, *Pseud.* 1. 1. 85; *reluere pignus,* 'to take a pledge out of pawn,' Caecil. Stat. 105 (Ribb.).

69. **palmas:** a palm branch was given by the managers of the play to the actor or actors whom the popular applause pronounced to have best played their part; also to the author of the play. *Poen. Prol.* 36 *seqq.:*

> Quodque ad ludorum curatores attinet,
> Ne palma detur quoiquam artifici iniuria,
> Neve ambitionis causa extrudantur foras,
> Quo deteriores anteponantur, boni.

Trin. 3. 2. 80, *Facile palmam habes hic victust: vicit tua comoedia.* Livy tells us, 10. 47. 3, that at the Circensian games, B.C. 293, *palmae tum primum translato e Graecia more victoribus datae.* **si qui ... ambitissent:** the pluperfect, like *mandasset* in vs. 83, is quite right. The sequence of imperfect and pluperfect subjunctive after even true perfects is quite correct: see Sonnenschein on *Most.* 89, Sale and others in *Class. Review*, vol. 3, No. 1, and cf. Ter. *And.* 1. 3. 14, *Quid quid peperisset decreverunt tollere.* Those who seek to bring in uniformity in the consecution of tenses by reading *ambisit* may not be right. Plautus loves variety in his consecution of tenses, and not only so, but has some consecutions which we should not expect. See Note on 1. 2. 25; 2. 2. 114.

72. **adeo,** 'further.' See Note on 2. 2. 46. **aediles:** exhibiting a *munus* of which a play would naturally form a part. **perfidiose:** it is not necessary to suppose an oath to judge fairly is implied; unfairness itself is *perfidia.*

73. **sirempse,** 'the same.' The formula *sirempse lex esto* was used in ancient statutes: *Lex Incert. reperta Bantiae*, ap. Wordsworth, *Frag. and Spec.* p. 174: *sirempse lex esto quaesti*; Lex Rubria, ibid. p. 212: *s(irempse) lex ius causaque ... esto*

Lex Agraria, ibid. p. 194: *de eo agro siremps lex esto quanxei is ager P. Mucio L. Calpurnio coss. publicus fuisset.* Paulus in Festus, s.v., derives the word from *similis re ipsa.* The last part of the word is clearly *eampse*, the old form of *ipsam;* for the first part *similis re* and *sic re* have been proposed. See Wordsworth, *Frag. and Spec.* p. 108. I should rather suppose the first part to be from *sei rei = ei rei:* cf. *sum, sos, sas* for *eum, eos, eas* in Ennius. Charisius says, p. 153, 32, Keil, *siremps per nominativum et ablativum declinatur abhac siremps;* and he goes on: *nisi forte adverbialiter loqui maluerint similiter lex esto.* He seems wrong in not recognising the accusative.

74. magistratum is trisyllabic: it was doubtless slurred in ordinary pronunciation, and so was *magister:* and the French *maistre, maître*, represents the common pronunciation. So *fenestra, minister*, were often pronounced as if two syllables. A better line might be got by writing *Quasi si magistratum sibi malierive ambiverint*, eliding *sibi;* see on 5. 2. 1. Laws *de ambitu* date from a very early period in Roman history: Livy mentions enactments in 358, 181, 160 B.C. (Ussing).

79. sat habet favitorum semper qui recte facit: a Stoic sentiment; virtue is its own reward: here limited to goodness in acting.

80. si illis fides est: *i.e.* if those who have charge of the matter act fairly: the aediles, above. *In manu* is a common Plautine phrase, meaning 'in one's power'; see note on 2. 14. The limitation of the general maxim of the previous line is awkward, and I used to think the meaning of the line was 'if we may trust those, who make that subject their concern,' *i.e.* 'virtue is its own reward if we may trust the philosophers and moralists.' But *Poen. Prol.* 51 *seq.* clearly proves the aediles to be meant: *sin odiost dicam tamen eandem licebit per illos quibus est in manu.*

I have added *is, i.e.* 'he,' Jupiter. See Critical Note.

i.e. quominus alter placeret: see on Arg. 2. 8.

ornamenta et corium concideremt, 'cut his dress and his skin to pieces' with the scourge.

facere histrionicam, sc. *artem*, 'to turn actor.' So *medicinam facere*, 'to be a surgeon'; *argentariam facere*, 'to be a banker'; *carnificinam facere*, 'to turn hangman,' *Capt.* 1. 2. 29; so *facere mercaturam, unguentariam, piraticam, navicularium*, etc.

91. anno, 'last year,' hence *annotinus: horno*, 'this year,' hence *hornotinus.* The reference is evidently to some play in which Jupiter appeared as a *deus ex machina.* The only other passage in Plautus where *anno* certainly occurs is *Merc.* 1. 3. 22:

Quattuor minis ego istanc *anno* emi uxori meae.

Cf. Lucil. 28. 23: *utrum anno an horno tute abstuleris a viro.*

95. *hoc animum advortite* would be the really Plautine expression: see Crit. Note.

96. The form *Aniuxes* is only found in Plautus in *Poen.* 5. 4. 87, where both A and the other MSS. give *Huiusce fratris filius Agorastocles*, where Schmidt has restored the proper name *Iachonis* or *Iahonis*, an almost certain emendation.

98. Argo = *Argivo*, Nonius, p. 487: cf. Eur. *H. F.* 2: Ἀργεῖον Ἀμφιτρύων' ὃν Ἀλκαῖδ' ποτὲ ἔτικτε.

99. Electri, gen. of *Electrus*, or more probably *Electrius*, a Latinised form of *Electryon:* see on *architectus*, vs. 45 supra.

103. uxorem: the large number of instances in which *uxor* follows a hiatus according to the MSS. has induced Koch to suggest a form *uoxor*, which is actually found in B in *Trin.* 800, *Truc.* 512. It will not scan in the latter passage. It is not accepted by critics.

104. nam, elliptical: (I need not tell you) for I suppose you know by this time. *iam-noviss* are to be joined together. See above, vs. 11.

105. liber harum rerum: cf. Ov. *Her.* 1. 80, *revertendi liber;* Hor. *Sat.* 1. 10. 21, *seri studiorum;* Ter. *Ad.* 4. 5. 61, *ceterarum rerum socordem.* So with *credo* 2. 2. 40 infra. This genitive of respect is extremely common in the comic writers, especially of mental emotions, as *animi incertus, animi pendere*, etc. For later instances see Roby, vol. 4. p. 130. Our own idiom is much the same, 'great of heart,' 'large of limb.'

108. usuram, 'the loan.'

115. adsimulavit se, 'has disguised himself' (*similis*).

117. schema, 'form': this word has a twofold peculiarity, it is

declined of the first declension and the *e* is shortened, through the Aeolic σχέμα. Priscian quotes this passage for the form, adding *Pers.* 4. 2. 2, *lepida condecorat schema;* Caecilius (v. 76, Ribbeck), *Filius in me incedit sat hilara schema.* Nonius quotes Pomponius (150, Ribbeck). Other words thus declined were *syrma* (Valerius), *diadema* (Pomponius), *dogma* (Laberius), *glaucoma*, *Mil.* 2. 1. 70.

120. eccum and *eccillum* are often used even of those who are off the stage. Cf. *Aul.* 4. 10. 51, *eccillam domi; Pers.* 2. 2. 44, *Ubi illa alterast furtifica laeva?* PA. *Domi eccam: nam huc nullam attuli*, where there should not be a doubt as to the punctuation. *eccum* is not joined with *est* by Plautus, Langen says. But we are not to suppose *eccum* to be *joined* with *est* here: it is quite independent of it in construction, as it is of *stat* in *Mil.* 4. 6. 7, cited in note on 1. 2. 35.

122. vorsipelles were properly those who, by means of magic, were able to transform themselves into wild animals, wolves especially, but in early Latin we several times meet it used of being able to assume any disguise. *Quo libet genere se commutantes:* Nonius. Lucil. 530 (Lach.), *Quicum vorsipellis fio et quicum commuto omnia.* In *Pers.* 2. 2. 48, *capillus vorsipellis* is hair which is turning grey. *Bacch.* 4. 4. 12, *vorsipellem frugi convenit esse hominem pectus quoi sapit*, i.e. ready to adapt himself to circumstances.

123. Amphitruone. The hiatus after the long proper name is justifiable. in ĕxercitum: Plautus often shortens the syllable ex- in this position, i.e. when a monosyllable, or a monosyllable by elision, precedes, which with the syllable *ex-* makes up the arsis or thesis of a foot. See Mueller, *Prol. Plaut.* p. 281, 311 *seqq.*

126. praeservire. The preposition denotes readiness to meet his master's wishes. Lucil. 910 (Lach.), *praeservit, labra delingit delenit amore*, used, apparently, of a fond wife.

132. complexus: sc. *eam*. The omission of the antecedent is quite Plautine. See on vs. 38 supra.

133. 'illi': there = *illic:* Plautus uses both forms. ad legionem, 'with the army.' *Legio* several times = *exercitus* in Plautus, a relic of the time when one legion formed the Roman army. Cf. *Truc.* 2. 6. 27, *Iam magnust? iamne it ad legionem? ecquae spolia vettulit?*

143. petasus (πέτασος): a hat with a broad brim, worn by travellers. Mercury is represented with such a hat with wings (*pinnulae*) at the sides. These are absent in Sosia's hat. For *petasus* cf. *Pseud.* 2. 4. 45, *Etiam opust chlamyde et machaera et petaso; causia* (*Mil.* 4. 4. 42; *Pers.* 1. 3. 75) was also a broad-brimmed hat to keep off the sun, from *καῦσις*.

144. torulus: probably 'a tassel,' θύσανος, hanging under Jupiter's hat. Varro, *L. L.* 5. 157 has—*Torulus: in mulieris capite ornatus.* This would probably mean the ball of made-up hair at the back of the head. *Torus* seems to have meant originally a cord, or a strand in a rope. Cato, *R. R.* 135, (*funis*) *tres habeat toros.* Colum. 11. 3. 6, *tori funiculorum.* Hence *torus* came to be applied to muscles, which resemble ropes.

148. Neither illic here, making its first syllable short, not in accordance with Plautus's special rules, nor illic in 149, a spondaic word in the second foot, are Plautine: but perhaps it is rash to alter them, occurring as they do in a Prologue. For Plautus's rule, see on *omnibus*, vs. 55 supra.

149. lanterna or *laterna* from λαμπτήρ, a lantern, here made of horn, infra 1. 1. 187.

152. facere histrioniam: see on 90 supra.

Act I. 1.

Scene, before the house of Amphitruo, at Thebes. Time, night. Enter Sosia, on his way from the harbour with a message to Alcumena from Amphitruo, who has just returned from the conquest of the Teleboae. Sosia is evidently in a state of terror, and relieves his fear partly by reciting partly by singing the reflections that come into his mind on the situation. The variety of his metres reflects the alarm he feels. He reminds us of Sir Hugh Evans singing "By shallow rivers, to whose falls melodious birds sing madrigals," and immediately adding "Mercy on me, I have great dispositions to cry." He finds Mercury, who has assumed his own form, keeping guard in front of the house, and is driven away by him.

1. **Qui me alter**: cf. 4. 3. 12, Note.

2. **Socia** dreads being assaulted by some revelling young men: secondly, being apprehended by the police as a suspicious character. **hoc noctis**, 'at this time of the night.' The phrase is like *id temporis, id aetatis, hoc aetatis*, etc.

3. **tres viri**, 'the police.' The *tresviri* or *triumviri capitales* were police magistrates, whose business it was to keep order in the city, especially at night: hence called *tresviri nocturni*. Cf. *Asin.* 1. 2. 5, *Ibo ego ad tris viros, vostraque ibi nomina Fuxo erunt: capitis te perdam et filiam.* They seem to have had eight attendants to inflict punishment: infra, vs. 7.

4. **promptuaria cella**, 'lock-up room,' properly 'a storeroom.' Apul. *Apol.* 54 extr. Cf. Cat. *R. R.* 11. 3. **ad flagrum**: Hor. *Epod.* 4. 11, *rectus flagellis hic triumviralibus.*

5. **nec causam licebat dicere**, as a slave. **neque in ero quioquam habeam auxili**: because absent.

7. **homines octo validi**: *As.* 3. 2. 18, *Ubi causams aepe dixeris pendens adversus octo Artutos audacis viros, valentis virgatores;* Ib. 23, *Ubi saepe ad languorem tua duritia dederis octo Validos lictores ulmeis adfectos lentis virgis.*

8. **peregre, supra** *Prol.* 5. **publicitus accipiar**, 'entertained at the public expense.' It was customary, especially in Athens, to entertain ambassadors, etc., on their arrival or return from abroad at the public expense, and in the name of the State (δημοσίᾳ). Aristophanes is very severe on this custom, *Ach.* 127. **publicitus**: cf. Ter. *Phorm.* 5. 8. 85, *Non hoc publicitus scelus hinc deportarier in solas terras.* **ita ... accipiar**: I have ventured to scan the verse as Ionic a minore, a metre which is supposed not to occur in Plautus. That objection is answered by pointing out that the Sotadean metre occurs nowhere else in Plautus, and unquestionably 14-17 are Sotadean. The fact is that Plautus in this canticum has attempted to work in every Greek lyric metre which he was able to compose, Trochaic octonarii, Ionics a minore, Sotadeans, Anapaests, Cretics, Bacchiacs. Ionic a minore may be regarded as a variety of Bacchiac metre. An Ionic a minore is a molossus with its first syllable resolved, and a molossus often replaces a bacchius in bacchiac metre. Even in this canticum, vs. 23 is best scanned as Ionic. In *Truc.* 2. 5. 1 (448, Schoell), a bacchiac canticum is introduced by the line:

Puero isti date mammam,

which, though capable of scansion as two bacchii, is really two Ionics a minore, and so in other passages.

11. **idem hoc**, 'on this same errand': *ad hoc, ob hoc.* The idiom is not unlike the use of ταῦτα, τοῦτο, for διὰ ταῦτα, διὰ τοῦτο. See note on 3. 2. 28 infra, *Et id huc revorti.* **luci**, or *luce*, an old locative, 'by daylight': cf. *mani, noctu, vesperi, temperi.*

12. **servitūs**. I have accepted Spengel's scansion of these three verses as anapaestic dimeters. In Plautine anapaestic verse, esp. in octonarii, syllables long by position and nature were often shortened, owing to the influence of the accent. The shortening of **hoc** in vs. 11 has many parallels even in Iambic and Trochaic verses, following an accented monosyllable, or, which is the same thing for this purpose, a monosyllable by elision. Cf. for instance vss. 293, 310, 444, 459, 742 of Sonnenschein's *Captivi*. For the shortening of the last syllable of *servitus* in anapaestic metre, cf. the long list given by Spengel, *Reform.* p. 314. Among these is *Curc.* 1. 2. 53:

Quae tuo gutturi sit monumentum,

which is sufficient to illustrate *servitūs* here. See on 5. 1. 10. **servitus** is here strictly a verbal noun and takes a dative as *servio* does.

14. **noctesque diesque assiduo satis superquest**. This is a normal Sotadean consisting of two Ionics a maiore followed by three trochees. For this metre see W. Christ, *Metrik*, p. 489. The only variations from the normal form which these five lines present are that in vs. 15 there is *contraction* of the two last syllables of the first Ionic a maiore and substitution of a ditrocheus for the second: *quo facto aut | dicto adest o-;* in vs. 16 there is *resolution* of the second syllable of both Ionics a maiore, *Ipse dominus, dives operis.*

This metre is very rare in Latin as in Greek. Varro occasionally employed it. From his *Aborigines*, a Menippean satire, are cited (1-3 Riese):

Múgit bovis, ovís balat, equi hínniánt gallína,
Pipat—
Grúndit tepidó lacte satúr molá mactátus,

which have slight variations from the normal form. The metre was used in popular airs as in the words put in the mouth of the gladiator who fought with the Mirmillo who wore a metal fish in his cap:

Nón te petŏ, píscem petŏ quíd fugís me, Gálle.

But except an odd lampoon or so, I do not think we have any other Sotadeans until Martial, and he has only two, 3. 29:

Hás cum geminá compede dédicát caténas,
Sáturne tibí Zoilus ánnulós prióres.

16. **operis**, gen. of *opus*, not, as Ussing holds, abl. of *opera*. The construction is *expers operis et laboris*, not *dives operis*, 'rich in slaves.' *dives* is always simply 'rich' in Plautus: it is never joined with the ablative in the sense of 'rich in a thing,' as Langen has shown.

17. **quodcumque homini accidit lubēre**, 'whatever whim comes into a man's head'; lit. whatever it befalls a man to wish. **posse**, impersonal, 'is possible.' *potest* is often so used by Plautus. It is sometimes so used by Cicero, and I have no doubt that the line of Propertius, 3. 7. 46, *Pauper: at in terra nil ubi flere potest,*' should be so written, and rendered: 'Poor, I grant, but where on earth is it possible to find no cause of complaint?'

18. **aequom esse putat**: this seems to contradict the next verse, but it is possible, the point may be that when the master argues between himself and fate, he then discusses whether it is fair that all his wishes should be granted: and answers that question in the affirmative. But when it comes to ordering his slave the question as to fairness or unfairness never enters his head.

20. **expetunt**, 'fall out,' 'happen.' See on 1. 2. 33.

23. **eum**, i.e. *me*.

24. **potivit ... servitutis**, 'has put into the possession of slavery,' a peculiar idiom, but paralleled by *Capt.* 1. 1. 24, *postquam meus rex est potitus hostium*, and *Epid.* 4. 1. 5, *ita*

gnata mea hostiumst potita, and ibid. 35. This idiom does not seem to be the same as that by which *potior*, 'to own,' is used even of bad things: *mortem*, Gell. 13. 1; *quid mali*, Ter. *Phorm.* 3. 1. 5; *fugae potiti*, *An.* 3. 2. 9, might be explained either way, as *mortis letique potitum*, Lucr. 4. 776. For the active form cf. *Rud.* 4. 2. 6, *piscatu novo me uberi compotivit.* But it has been proposed, I cannot remember where or by whom, to take *potire* and *potiri*, when used of bad things, as *hostium*, etc., as a sort of irony, 'has caught hold of the enemy,' meaning 'the enemy has caught hold of him.' But I doubt this view.

25. **quiritat**, 'is loudly complaining.' This verb, which Nonius derived from *Quirites*, 'to appeal to the citizens,' is said in some glossaries to denote the voice of the pig, and this derivation is accepted apparently by Varro, who includes it among verbs, *ab animalium vocibus tralata in homines*, *L. L.* 7. 81; and Arist. *Carm. Philom.* 55, has *Quirritat verres, pardus rudit, oncat asellus.* But there is no doubt that the Romans themselves commonly connected it with *Quirites* and used it in the sense of 'protesting,' 'complaining.' Our 'cry' is derived from it through Italian *gridare*, French *crier*. It is found in Lucilius, 200 (L), where it is joined with *rudet* and *riulitabit*, and who makes the first syllable short; in Livy, in Asinius Pollio ap. Cic., and several times in Apuleius. In Liv. 39. 8, *nulla vox quiritantium inter stupra et caedes exaudiri poterat*, it is used of people screaming in agonising pain or alarm, and so by Pollio ap. Cic. *Fam.* 10. 32, *ille misero quiritanti civis Romanus sum.* But in Apuleius, 8. 156, 5. 107, it is not distinguishable in sense from *queror*, and in MSS. it is often misspelt *querito*, whence the corruption *queritur* here.

26. **vero**, 'of a truth.' **verna**, 'a born slave'; the word, as we gather from Nonius's note on the previous verse, implied reproach. See Crit. Note.

numero, 'too soon.' The meaning is this. Sosia, on his arrival at the harbour, had returned thanks, or had thought of returning thanks, to the gods for his safe return. He says he was too hasty about it, having this perilous errand still before him. Cf. Afranius 312, *Me miseram / numero ac nequiquam egi gratias*, whence it would seem the phrase *numero agere gratias* was a common one, equivalent to holloa-

ing before one is out of the wood. The following are the passages where *numero* is found in Plautus: *Cas.* 3. 5. 21, *numero dicis; Men.* 2. 2. 13, *numero huc advenis ad prandium; Mil.* 5. 7, *Perii. Haud etiam, numero hoc dicis; Poen.* 5. 4. 101, *o Apella, o Zeuxis pictor, cur numero estis mortui? Merc.* 4. 3. 37, *numero purgitas.* Seven instances are given of this *numero* in Ribbeck's Index to Lat. Comic Frag. in found in *Bacch.* 1. 2. 53, *Ecquid in mentemst tibi Patrem tibi esse.* Cic. uses *in potestatem, in dicionem esse;* and Prop. 3. 9. 60 has *et a te est, Quod ferar in partes ipse fuisse tuas.* So Mr. Purser defends *in provinciam cum imperio fuerunt*, Cic. *Ad Fam.* 8. 8. 8, Hermathena, vol. 6, p. 302 *seqq.* Sallust has several instances of this idiom.

mentem fuit. This archaic use of the accusative with *in* is

28. merito meo, abl. 'according to my deserts.' See note on 2. 1. 22, infra. **referre** gratiam and *habere gratiam:* but *agere gratias.* This is the general rule, see Langen, p. 11. According to him *habere gratiam* is found in Plautus twenty-four times: *referre gratiam*, seventeen times, *agere gratias*, nine times. The exceptions to these rules are chiefly found in mixed expressions, or are corrupt.

29. alligent, 'commission.' occillo, the reading of the MSS., might well mean 'to harrow,' a diminutive from *occo*, like *conscribillo* from *conscribo:* and although *suggillet*, 'beat black and blue,' is plausible, alliteration is in favour of *occillet*. **probe:** see Note on *adpotum probe* 1. 1. 128.

30. ingrata, passive, 'shown no thanks for,' cf. Note on *Prol.* 48. **fecerant:** cf. *praefecerat*, vs. 57 infra. The only perfects in *-erunt*, whose penultimate is shortened by Plautus, are *meruerunt, Most.* 1. 3. 124; *subegerunt, Bacch.* 4. 9. 4; *locaverunt, Pers.* 1. 3. 80; *dormierunt, Poen. Prol.* 21. Other instances cited by Brix on *Mil.* 1. 1. 61 are not true instances. The only really strong passage in favour of such a scansion is *postquam aediles emerunt*, ending a trimeter, Ter. *Eun. Prol.* 21, but *emerant* may be right there in spite of the strong testimony for *emerunt.* **inrita,** 'nullified,' 'made of no effect,' by getting into this dangerous escapade.

32. opinatus fui. Madvig, *Opusc.* 2. p. 224, excepts Plautus and his contemporaries from his law that *sum* is never in good Latin the same as *fui* with the passive participle. In

ordinary Latin *opinatus fui* would mean 'I was for a time of opinion': but here it simply i.q. *opinatus sum.* See Note on Hor. *Sat.* 1. 6. 13, *pulsus fugit* (not *fuit*), and *Sat.* 2. 8. 6, *aper captus.* Madvig cites from Plautus, *Poen.* 1347, *scivi et miratus fui; Mil.* 118, *Capiunt praedones navem illam ubi vectus fui*, to which Ussing adds *Mil.* 102, *Is publice letatus Naupactum fuit; Most.* 4. 3. 2, *in Aegyptum hinc modo vectus fui; Pseud.* 2. 3. 23, *quod subito commentus fui.*

35. duello, here three syllables, and *perduelles* 2. 2. 10, are the only passages in Plautus where this word is uncontracted. **internecatis:** the preposition denotes utterness. Many of these Iambic octonarii are really to be scanned as asynartete dimeters. Hence the hiatus at *maxumo, poplo*, etc., and the short syllables *ut, advenimus*, etc. The same is found to occur in septenarian Iambics, the merry laughing metre, which does not occur in this play, of which the Asinaria furnishes hundreds of lines. When so scanned the fourth foot must, of course, be a pure Iambus.

36. acerba, 'untimely,' of youths cut off in their prime. Virg. *Aen.* 6. 428: *Quos dulcis vitae exsortes et ab ubere raptos Abstulit atra dies, et funere mersit acerbo.*

38. imperio atque auspicio. Cf. Horace's *Teucro duce et auspice Teucro.* I should much prefer **maxumi**, 'my most mighty lord, Amphitruo.' I cannot see the force of **maxume.** It would mean 'for the most part': then under whose auspices and leadership for the other part? For *maxumi* cf. *maximus Hector, Aen.* 5. 371; *maximus Aeneas, Aen.* 5. 330.

39. praedad, agrod, adoriad may have been, as suggested, an old formula, 'with booty, land, and corn.' See Crit. Note. **adōrea,** properly 'a distribution of corn after victory.' Hor. *Carm.* 4. 4. 41: *Qui primus alma risit adorea.* Pliny, *H.N.* 18. 81, says: *gloriam ipsam a farris honore adoream appellabant.* **adficere** is used both of good and evil in Plautus: 'to treat.'

40. Creoni: so Charon makes either *Charonis* or *Charontis* in Latin.

41. praemisit ut nuntiem. This sequence of a present subjunctive after a perfect in the principal clause is quite Plautine, when the purpose is still not fulfilled, and that

even in cases where it is difficult without forcing to regard the perfect as other than aoristic. See note on 1. 2. 26.

42. **ut gesserit rempublicam**, 'how he served his country.' See note on 1. 3. 26.

43. **meditabor**, rehearse (*μελετᾶν*, *προμελετᾶν*). **illo** = *illoc*, *illuc* thither.

45. **quom pugnabant maxume**, 'when they were in the thick of fight I was in the thick of flight!' *quom ... maxime* is 'at the very moment when,' a sense it often bears in the best ages. But the second *maxume* is not apparently used in this sense, but simply means, 'as hard as I could,' with a joke on the other idiom. *Cf.* 1. 1. 273. Sosia's light way of speaking of his own want of heart for fighting recalls the American parody: "Farewell, mother, you will never see my name among the slain." **ego**: even if we do not add **tum**, this passage does not prove *egō*; but *tum* is no doubt right.

50. **delĕgit**, pres., as its position shows. In Iambic septenarii, and Iambic octonarii, whenever the fourth foot ends with the end of a word, the fourth foot is invariably an Iambus.

55. **dare**, for *daturos esse* (or *daturum*, as probably *se* is the subject, not *Argivos*), a common Plautine idiom. *Cf. Asin.* 2. 4. 36, *aibat reddere*; *Merc.* 2. 3. 84, *dixit se redhibere.* Ter. *Phorm.* 3. 2. 47, *miles dare se dixit.* **aliter animati**, exactly our 'otherwise minded.'

56. **igitur**, 'thereupon'; *igitur* generally has a temporal rather than an illative sense in Plautus. *Igitur tum*, *igitur demum* are common in Plautus. **expugnassere**: the archaic future infinitive = *expugnaturum esse.* So *reconciliassere*, *Capt.* 1. 2. 65; *impetrassere*, *Aul.* 4. 7. 6; *Mil.* 4. 2. 138. If we suppose the *futurum exactum* to have been originally *expugnavisso*, its contraction into *expugnasso* is easy. Brix, *Capt.* 1. 2. 65.

60. **proinde uti**, accordingly they bid him (*iubent*) *uti*, etc.

63. **Teleboae contra**: the MSS. have *contra Teleboae*: as I have taken the view that *contra* is more likely to be a trochee than a spondee, I have accepted the transposition; though I have doubts whether I am justified in so doing. See Preface, *contra.*

65. A learned editor makes a slip here by saying of **exitumst**: *molossus pro cretico*; of course the middle syllable is short, following the supine. Cf. *Pers.* 3. 3. fin., *dum stas redītum oportuit.* Equally, of course, the pres. pass. is *exītur.*

69. **medii** = *in medium.* Langen defending the conjecture *uterque imperator in medium exeunt*, shows indeed that *uterque* regularly takes a plural verb in Plautus, quoting *Trin.* 642, *celeri gradu eunt uterque*, etc., but he has not produced any passage where *uterque*, taking a plural verb, is at the same time joined to a singular noun.

78. **edit**: of performing exploits. Virg. *Aen.* 10. 602, *Talia per campos edebat funera.* So *strages ediderit*, 9. 785.

80. **cadunt pulveris ui et uirum.** I read *pulveris* for *vulneris.* It is quite impossible that *vulneris* can be sound. *Vulnus* could not be used collectively for *vulnera.* Secondly, **et** shows that another cause *beside* anything caused by men is mentioned; **et** *virum*: and wounds, being the work of men, are *not* a distinct cause from men. Now we know that dust was a very important cause contributing to defeat in ancient battles. At the battle of Cannae, fought probably only a few years before this play was acted, Livy tells us, 22. 46, *ventus* (*Vulturnum incolae regionis vocant*) *multo pulvere in ipsa ora volvendo prospectum ademit*; a cause of the defeat greatly exaggerated by Silius, 9. 504, *tum mole ruinae Sternuntur tellure et miles et arma tubaeque*; a cause referred to by Juvenal, 11. 198, *Cannarum in pulvere victis.* Plautus would not be unwilling to remind his countrymen that it was not only owing to want of valour that battles are lost. I need not add that **pulveris** comes in very naturally after **nebula**. Cf. Macaulay, *Battle of the Lake Regillus*, "And like the Pomptine fog at morn the dust hung over head." **cadunt**, 'they fall,' *i.e.* 'the combatants fall,' not only the enemy. The overthrow of the enemy begins in the next verse.

84. **convortitur** pro *convortit*, Nonius, p. 480. Doubtful though this seems, yet emendation of the line is so uncertain, that I have left the passage as in the MSS. Mueller, in his edition of Nonius, speaks well of Ussing's conjecture, *sic tamen*, but does not change the text, though he obelizes it. **fugam in**: Ussing shows that the anastrophe of prepositions, even monosyllabic, is frequent in Plautus, quoting *quo ab*, *qui pro*,

quo ex, qua in, quam per, quem ad, etc. These however are all with relatives: no certain case with nouns is given by Ussing, save one with *erga*, which is not in point.

85. **statim**, 'standing his ground,' 'firmly,' *ἐν στάδῃ ἑστώς*. Cf. Ennius, *Ajax* (17 Ribb.): *Qui rem cum Achivis gesserunt statim*. Nonius states that the first syllable is long in this sense, but the passages in which it occurs in Plautus do not prove it. It is only certainly used by Plautus here and in vs. 120 infra, in the same sense as here.

87. **quisque ut steterat iacet optinetque ordinem**. This description rises a good deal higher than the Comic slave; it is quite Homeric. A friend quotes Byron, *Siege of Corinth*, "Even as they fell in files they lay."

89. **inducere**: the subject is the officer commanding the horse; 'Amphitruo commands to lead the cavalry to the charge.'

91. For **cum** in hiatus in this position in a Cretic tetrameter, cf. *Most.* 4. 1. 25:

bóc die crástini quóm erus rescíverit;

and compare Sonnenschein's Preface, p. xxviii.

92. **foedant**, 'rout.' According to Servius on *Aen.* 3. 241, *foedare* is *cruentare*. He quotes Ennius (*Fab.* 439, Mueller), *ferro foedati iacent*. Cf. *Aen.* 2. 55.

94. **etiam ... adhuc**, 'so far.' Either word would bear that meaning, and as Ussing remarks this is an instance of *Plautina abundantia* like *quoque etiam*. **perperam**: falsely.

95. Mercury and Jupiter were present, as being divine, at the battle.

96. **Perduelles**: three syllables, see supra, vs. 35; 'the enemy': an old usage, hence *perduellio*, 'high-treason.' **penetrant se in fugam**, 'take to flight.' *penetrare* always takes an accusative in Plautus, *Trin.* 2. 2. 33: *Ne penetrarem me usquam ubi esset damni conciliabulum. Men.* 2. 3. 49: *neque huc Umquam postquam natus sum intra portam penetravi pedem*. So *Men.* 5. 2. 64. *Trin.* 2. 2. 13: *quin prius me ad plures penetravi?* even of coming out of a house: *Trin.* 2. 2. 1: *Quo illic homo foras se penetravit ex aedibus?* In Lucret. 2. 406 Lachmann was probably right in reading

penetrareque esse, 'make their way in,' for *p. saxa*. The use of *sperno* is sometimes similar to this: *Capt.* 3. 3. 2, *opes auxiliaque a me segregant spernuntque se*, 'make themselves scarce.' Cf. *Mil.* 4. 6. 17 with Tyrrell's note.

98. **Pterelam** from Πτερέλας, a contracted form of Πτερέλαος.

103. **velatis manibus**: cf. Virg. *Aen.* 7. 154, *centum oratores ...ire iubet, ramis velatos Palladis omnes*. 11. 101, *velati ramis oleae veniamque roganles*. Soph. O. R. 3, *ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι*. The hands are covered by the leaves of the olive, and the fillets of wool. **ignoscamus peccatum suum**: *ignoscere* sometimes took an accusative of the offence, even without a dative of the offender, Ter. *Heaut.* 4. 1. 34; Virg. *Cul.* 293.

104. **dedunt ... populo**. The language is probably caught from some of the old annalists on whom Fabius Pictor and Cincius Alimentus founded their histories. Ussing quotes the remarkably close parallel, Liv. 1. 38. 2, *Deditisne vos populumque Collatinum, urbem, agros, aquam, terminos, delubra, utensilia, divina humanaque omnia in meam populique Romani dicionem?* The Roman colouring Plautus throws over his Greek plots is remarkable.

105. **in arbitratum**, 'into the disposal,' 'to the discretion.' *arbitratu* (*alicuius*) is a common phrase, especially in the phrase *tuo arbitratu*, 'as much as you please.' *Vabulabis meo arbitratu*, 'you shall be flogged as I choose,' *Trin.* 4. 2. 148. Horace substitutes the less common *arbitrio* for the sake of his metre, *Sat.* 2. 3. 86. *epulum arbitrio Arri*, 'a feast of Arrius's ordering.' You might render Shakespeare's "at your choice, sir," and "to the top of my bent," by *tuo arbitratu, meo arbitratu*.

107. **qui**, abl., sc. *patera*. It is of all genders, and used even with a plural antecedent. Ussing quotes *Rud.* 4. 4. 66: *Ibi sunt signa, qui parentes noscere haec posset suos*, and *Cas.* 3. 6. 21: *gladios ... qui me atque te interimat*. In such cases *qui* has almost lost its declension and become a conjunction, a process which is more complete in *quo*.

109. **attat**, 'ha!' 'hoho!' an exclamation of surprise: *attatae* is perhaps a little stronger. It is the Greek ἄτα. The

last syllable is long: *Aul.* 4. 8. 12: *Attat, eccum ipsum; ibo ut hoc condam domum;* Ter. *And.* 1. 1. 125: *Percussit illico animum: attat, hoc illud est.* illico, see Crit. Note. *illic*, the old dative of *ille*, does not seem to me so probable, so soon after *illic*, nom.

110. hocedie. The very large number of instances of hiatus that may be cured by writing *hocedie* for *hodie*, joined to the express testimony of Marius Victorinus quoted in the Critical Note, form sufficient justification for the introduction of this form into the text. In this play alone at least four instances of hiatus are thus corrected. See index s.v. *hocedie.*

111. eludere: 'baffle,' 'delude,' 'make sport of.' So *Pers.* 5. 2. 24: *quin eluite, ut voles.* Ter. *Eun.* 1. 1. 10; *Phorm.* 5. 7. 2. Langen however only allows to *eludere* in Plautus the sense of 'winning a thing at play': *anulum quem parasitus hic te eluit, Curc.* 5. 2. 31. In the sense of 'fooling' he says Plautus only used *ludere, deludere, ludos facere* or *ludificare* (i), and alters *eludere* to *ludere* or *deludere* when this sense is required.

112. med for *me* is a much safer correction than to write *huiusce* with Ussing, a form which Plautus seems to have avoided: see note on *Prol.* 96, supra.

114. malum, 'roguish'; *malitia*, 'roguishness,' has in Plautus obtained a sense in which 'cunning,' 'cleverness,' is a more prominent idea than wickedness: cf. *Pers.* 1. 3. 73; *Ter tanto peior ipsa est, quam illam tu esse vis.*

115. telo suo sibi: *sibi* in such cases intensifies *suo*; it is generally used as a "dativus incommodi," when something is done *to the detriment* of a person by his own instruments. So Ter. *Ad.* 5. 8. 35, *suo sibi gladio hunc iugulo; Truc.* 3. 2. 30, *male accipiar mea mihi pecunia:* but that this sense of detriment is not in the words themselves is shown by such phrases as *suo sibi gnato, As.* 4. 2. 16, simply 'his very own son'; *Mil.* 3. 1. 38: *Inest in hoc amunitata sua sibi ingenua indoles,* 'this man has a gentlemanly nature peculiarly his own.'

117. quod certo sciam, 'which I am sure of.' *Certo scire* is 'I know for a certainty'; *certe scio*, 'I certainly know' (it is certainly true that I know). *Certo* is only used by the comic poets and Cicero, chiefly in his letters. *Certe* belongs

to all periods and all kinds of composition. (Tyrrell, *Miles*, 2. 3. 2). *certo* is only used with *scire: certe* with any verb (Reid on Cic. *Sen.* 2).

118. hac noctu, 'to-night,' also often 'last night.' There is no other trace of the old declension from which *noctu* seems to be derived. The line *Hac noctu flo pendebit Etruria tota* is cited by Macrobius 1. 4. 18 from Ennius. On the other hand *nox* was used as an adv. meaning 'at night' or 'all night': *As.* 3. 3. 7, *nox, si voles, manebo.* Nocturnum: this is the only classical passage where this proper name, 'the god of the night,' occurs. It is found in Inscriptions, see Crit. Note.

119. Septentriones, 'The Seven Stars.' I think *septentrio* meant merely 'the seven'; that *-trio* is only a termination; and that the ancients were mistaken in supposing *triones* was a noun meaning 'ploughers,' derived by Varro, *L. L.* 7. 74, from *terra*, or *tero*, or *tripon;* by modern philologers,* from *tero*. *Tero* does not mean 'to plough,' and *triones* could not be formed from it. The six sides of a die were called *unio, binio, trio, quatrio, quinquio, senio*, Isid. *Or.* 18. 65. *Septentrio* was formed on a false analogy with *trio* and *quatrio*. The seven stars in the head and back of the Great Bear are meant. Owing to the plural form, which grew up naturally owing to the proximity of *septem*, and the incorrect meaning attached, *triones* became separated from *septem*, and the name came to be incorrectly extended to both Bears. See Cicero *Nat. Deor.* 2. 41. 105, *Helice, cuius clarissimas stellas totis noctibus cernimus, Quas nostri septem soliti vocitare trionce;* Virg. *Aen.* 1. 744, *geminosque triones.* The derivation now proposed explains, and is the only possible explanation of, the fact that the form *septentrio*, 'the septet,' was in use as well as *septentriones;* for though *septentriones* may naturally have grown out of *septentrio*, it is impossible that *septentrio* could have arisen out of *septem triones.*

quoquam, 'in any direction,' occurs two or three times in Plautus, *Capt.* 2. 3. 96.

120. atque is used as if he had said, 'the moon remains in the same position as (*atque*) at her first rising.' atque makes a comparison, cf. *Miles*, 3. 1. 169, *haud centensumam Partem dixi*

* Max Mueller, *Lect.* 2. 400, derives *trio* from *stria*, which he supposes to have been an old word meaning a star, connected with the root of *stella.*

atque otium rei si sit poenum expromere; Mil. 4. 2. 140 (1130), *Numquid videtur demutare atque ut quidem Dixi esse vobis dudum hunc moechum militem*, on which passages see Tyrrell's notes. Its use after *alius, aliter* and comparatives is quite common.

121. **Iugulae**, the old Latin name for the constellation called 'Orion's belt.' It is probably a diminutive from *iugum*, 'a yoke.' Varro, who quotes this vs., *L.L.* 7. 50, and Festus give *iugula* as the name of the constellation. Manilius, 5. 174. 5, gives the plural form, but he seems to understand a different constellation:—

Nunc Cancro vicina canam, cui parte sinistrae
Consurgunt Iugulae.

These, according to Schneider, are *the Asselli*.

Vesperugo, the old name for *Vesper, Hesperus*, 'the evening star,' Varro, *L.L.* 7. 50.

Vergiliae, the Roman name for the Pleiads, Prop. 1. 8. 10;

Et sit iners tardis navita Vergiliis.

The word is probably derived from *virga*, and means a bunch of switches (*poignée de verges*), which the constellation resembles in shape.

The hiatus after *Vergiliae* is probably Plautine, though rare. The following more or less resemble it: *Curc.* 2. 3. 79:

Tálos accipio invocam almam méam nutricem Hérculem.

Merc. 5. 2. 11:

Égomet mihi comés, calator, équos, agaso, ármiger.

122. **statim**, 'standing still': see on vs. 85, supra. **quoquam**, supra 119. **die**, dative; so *fide*, 237 infra.

124. **datam pulcre locas**, 'you make a good investment of your services so given.' *Locare* is regularly used of investing money, as 'to place' is sometimes with us. *Most.* 3. 1. 4, *Locare argenti nemini nummum queo.* Cf. *Most.* 1. 3. 144. Also of investing a kindness: Livy 7. 20, *locare beneficium apud gratos.* Ennius 389 (Ribb.), *Benefacta male locata male facta arbitror.* Plautus uses *locare* also of a father betrothing his daughter, *Aul.* 2. 2. 15, as well as in its common sense of giving a contract for a thing to be done, *Pers.* 1. 3. 80. *Ponere* is perhaps more common in classical Latin if in the sense of 'investing.'

125. **neque**: this may reply to *neque* in 122, but perhaps *neque* is here simply archaic for *non*. In the phrase *nec recte dicere*, it stands for *non*: so in *nequeo, necopinatus*, and *neque eo*, which according to Festus is the same as *non eo*. So *neuter, res nec mancipi, negotium*, etc., preserve this old usage. *Neque* certainly is used often by Plautus, not as a disjunctive, but as simply making a negative statement which agrees with the train of thought of the speaker. See note on 4. 3. 2.

126. **nisi item unam**: Spengel, *Plautus*, p. 204, defended this hiatus, which he allowed after dissyllables which together form a resolved arsis. But it is not accepted by recent critics. The introduction of *si* is very easy here: and the other passages in the *Amphitruo* which seem to defend this hiatus are as easily emended:

2. 2. 43. mágc nunc méum officium facere si huic eam advor sum árbitror.
2. 1. 77. nón soleo ego somniculose éri imperia persequi.
5. 1. 34. Amphitruo piam et pudicam tuam esse uxorem út scias.
5. 1. 54. Nón metuo quin méae uxori látae suppetiae sient.
1. 1. 98. Ipsúsque Amphitruo régem Pterelam stia obtruncavit manu.

These are all to be corrected: see the notes on these passages. **perpetem**: the archaic form for *perpetuam* which Plautus once joins to *noctem, Rud.* 2. 3. 40, for the sake of his metre:

Iactátae exemplis plúrimis miserae perpetuam nóctem.

He often uses other parts of *perpetuus*, but no other case of *perpes* save the accusative. In post-classic writers we find a nom. *perpes* and ablative *perpeti* or *perpete*. **pependi**: slaves were hung up by the hands to be flogged, *As.* 3. 2. 18: or for mere torture, with a weight attached to the feet, Ibid. 2. 2. 37.

128. **atque**, intensive, by itself = *etiam vero*, 'yes and properly drunk.' *Atque adeo* is stronger. **probe** is used in such phrases exactly as our 'properly.' Cf. *Rud.* 2. 7. 8, *si probe adpotus siem.*' Cf. *occillet probe*, vs. 29 supra.

129. **mira sunt**, 'it's a wonder.' Both *mira sunt* and *mirum est* are of frequent occurrence in Plautus. Cf. *Capt.*

4. 2. 25. Ussing, for the plural, quotes *nota tibi*, Virg. *Aen.* 1. 660, and refers to Madvig, *Greek Syntax*, 1. *b.* not. 4. See note on *mirum quin*, 2. 2. 118.

invitavit esse, 'has given himself a rouse.' *Invitare*, 'to invite to an entertainment,' acquired the further meaning of 'to entertain,' and this sense it usually bears in Plautus. Cf. *Rud.* 2. 3. 32:

perilt potando opinor;
Neptunus magnis poculis hac nocte eum *invitarit*.

Ibid 3. 5. 30:

Si hercle illic illas hodie digito tetigerit
Invitas, ni istunc istis *invitassitis*, etc.,

where there is a play on *invitas*, 'against their will.' In Cic. *Phil.* 12. 9, *Verr.* 3. 5. 11, *invitare hospitio*, *invitare tecto ac domo*, the ordinary meaning seems to be running into this sense of entertaining. Cf. also Turpilius, 202 (Ribb.), *quibus rebus vita amantum invitari solet*; Id. 71, *vinon invitat pluseulum esse*; Id. 132, *invitavit ... pluseulum hic se in prandio*.

130. **Ain**, here a spondee; so 1. 1. 190. It is more often a monosyllable: 2. 2. 167; 5. 1. 37.

132. **accipiam**, ironical: 'I'll give you a reception.' Cp. Virg. *Aen.* 10, *multa morte recepit*, 'entertained him to a full meal of death.'

133. **Vbi sunt**, 'what has become of?' It is half a challenge, half an invitation. Cf. *Most.* 2. 1. 9, *Ubi sunt isti plagipatidae ferritribaces viri? Merc.* 1. 2. 19, *Ubi sunt amatores mariti?*

134. **scita**, 'capital,' 'fine'; a favourite adjective of Plautus, 1. 3. 8 infra. **conducto male**, 'hired at a high price'; *bene emere* is 'to buy cheap,' *male emere* 'to buy dear.' Cf. Ter. *Eun.* 4. 4. 2, *prodi, male conciliate*, 'come out, you dear bargain.' *Pseud.* 1. 2. 1, *male habiti, male conciliati*, 'kept at a loss, bought at a loss.' Ov. *Am.* 1. 10. 44, *Pro male conducto gratia nulla toro.* The French *bon marché* keeps the idea of *bene emere*.

135. **pro huius vertis**, 'in a manner suitable to this fellow's

words'; *pro* is here used as in such phrases as *pro tua vir* etc., 'in keeping with your virtue.'

139. **meticulosus**: so *somniculosus*, *febriculosus*, *pediculo* The word occurs again, *Most.* 5. 1. 52, *Nescis quam meticul res sit ire ad iudicem.* **aeque**: this word, when joined to adjective, takes an ablative after it in Plautus, just as much the comparative degree does. *Curc.* 1. 2. 52, *Qui me aeq fortunatus erit?* So *adaeque*, *Casin.* 3. 5. 45, *Neque est neq fuit me senex quisquam amator adaeque miser*; *Most.* 1. 1. 2 *Quo nemo adaeque inventus ex omni Attica Antehac est habitu parcus.* To these instances Ussing has added Pliny *H.N.* 35 17, *picturas ... quibus equidem nullas aeque demiror.* It may be thought that the phrase *speculo claras*, *Most.* 3. 1. 112, means 'as bright as a mirror,' *aeque* being implied. Langen, p. 18 22, classifies the usages of *aeque* in Plautus.

140. **denuo — detexere**, 'to weave over again,' i.e. to cudgel me; for in weaving, the threads of the warp were struck down with the shuttle. *detexere* is often used in the sense of "to weave a weft to its finish," i.q., *pertexere*. Cf. *Pseud.* 2. 4. 7:—

Neque exordiri primum, unde occipias, habes
Neque ad detexundam telam certos terminos.

Cf. also *Incert.* ap. *Rhet. ad Herenn.* 3. 26. 42, *Nunc ego te ab summo iam detexam exordio.* This is Ussing's explanation. It is difficult to see how the other explanation, 'to steal,' can be got out of *detexere*; the idea, however, is that when a web is finished it is taken off the loom, so a coat stripped from a person's back may be said *detexi*, and with this idea Leo reads *de umero* for *denuo* of the mss. I have unintentionally printed Leo's reading *de umero* in the text. I pray the reader to substitute denuo for it.

141. **pruriunt**, 'itch,' in expectation of a blow. Cf. *Mil.* 2. 4. 54, *mihi dorsus totus prurit*; so *Poen.* 5. 5 36, *Pers.* 1. 1. 32.

142. **hospitio pugneo**, 'a fisty welcome.' Cf. *Rud.* 3. 4. 58, *Iam hercle tibi messes in ore fiet mergis pugneis*, 'I'll make hay in your face with fisty rakes,' reminding us of the shrew's 'I'll comb your noddle with a three-legged stool.' For the form cf. *stimuleus*, *ulmeus*.

1+1. dormiam, as dead, or stunned; κοιμᾶσθαι (whence cemetery) often meant 'to die' in late Greek; and *sopitus* is the usual word for 'stunned' in Livy.

145. oppido, 'utterly,' 'quite' = (κομιδῇ), rather a favourite adverb with Plautus, used both with verbs and nouns. It is supposed to = *plane*: *oppidum* being said to be connected with *ob-pedum* (πέδον), but it is very doubtful.

146. hic. The nom. masc. is generally short in Plautus, and Lachs has written a tract to prove that it is always so. Four or five passages at least rebel, and it is very difficult to emend the passage before us to suit *hic*. For *ut hic* and *sic* do not suit *auscultet*; *auscultare* means 'to listen,' not 'to hear' (cf. Varro *L. L.* 6. 83, who quotes from an old poet, *audio haud auscultio*), and *hic auscultet* means 'let him listen,' equivalent to *hoc auscultanto*. The other passages where *hic* is long are—

Capt. 3. 4. 15:

Hégio hic homó rabiosus hábitus est in Álide,

where Lachs would either suppose hiatus after Hegio (and we find similar hiatus after *Amphitruo* in this play, see Index), or else read *istic* for *hic*.

Capt. 1. 1. 30:

Nunc híc occepit quáestum hunc fili grátia,

where, as Seyffert points out, *hic* cannot be the adverb.

Curc. 5. 3. 38:

Líbera haec est, híc huius frater dést haec autem huius sóror.

Pers. 5. 2. 50:

Thee stulte: hic eius géminust frater. Hícinest? Ae geminíssimus.

These last two instances might be got over without changing the mss. if we allowed *huius* and *eius* to be pyrrhics, but the evidence in favour of this in Plautus is very weak. There is no certain instance of *hic* in the Fragments of the Latin Scenic Poets, nor in Ennius; but there are two instances of *hic* in the Fragments of Lucilius, and none of *hic*.

147. modum in maiorem. The phrase *in maiorem modum*, or *maiorem in modum*, is frequent in Cicero, especially in

NOTES (298–313).

the phrase *maiorem in modum commendare*. For *magis* ad to a comparative Ussing quotes *Aul.* 3. 2. 10, *mollior mag Capt.* 3. 4. 111, *magis certus*; *Merc. Prol.* 55, *magis maior Men.* 5. 6. 13, *magis certus*; *Merc.* 5. 2. 57, *ma melius*; *Poen. Prol.* 82, *magis maiores*; Ib. 1. 2. 3, *magis pl* Ib. 2. 15, *mage contentiores*; *Stich.* 5. 4. 22, *magis dulcius*. S Note on 5. 1. 8 infra.

150. duro soporí, 'hard sleep,' i.e. the sleep of death, called, probably, with reference to the rigidity of the body the sleep of death, as well as to the discomfort of a hard bed cf. Virg. *Aen.* 10. 745:

Olli dura quies oculos et ferreus urget
Somnus.

And so *Aen.* 12. 309. In Prop. 1. 18. 28 we have the literal sense, *Et datur inculto tramite dura quies*; and in Prop. 1. 16. 22, *Durus* may mediate between the contending readings in the line *Turpis et in tepido limine somnus erit* (al. *tristis*). See the commentators on the passages in Virgil, and compare χάλκεος ὕπνος, Hom. *Il.* 11. 241.

153. sic volo: 'that's as I would have it,' says Mercury, probably tightening his girdle for a fight. There can be little doubt that *sic volo* is the true reading. Cf. Ter. *Ad.* 2. 1. 15, *em, sic volo* (Aeschinus preparing his man to beat Sannio). The mss. rather point to *sic colo*, which Weise explains to mean, 'that's my way!' 'that's the sort of man I am'; and *Poen. Prol.* 13, *Exerce vocem, quam per virisque et colis*, is quoted in its favour; but *cluis*, Scaliger's conjecture, is probably right there.

154. Cingitur, 'girding himself,' that is girding up his dress, not, of course, putting on the *cestus*.

non feret quin vapulet, 'he shall not carry it off without a beating.' Cf. Ter. *Heaut.* 5. 1. 45, *at ne illud haud inultum si vivo ferent*; *Ad.* 3. 4. 8, *haud sic auferent*; Shakespeare, *Rom. and Jul.* Act 3. Sc. 1, 'a la stoccata carries it away.'

155. Quis homo is, like τίς δρῆρ in Greek, a very common phrase in Latin comedy. Ter. *Ad.* 5. 5. 2: *And.* 2. 2. 7: 4. 1. 39.

159. tractim tangam, ut dormiat? 'stroke him down gently so that he may sleep'; *tractim* denotes a long slow stroke.

Tractim is used (Lucr. 3. 530) of the gradual creeping of death over the body: *post inde per artus Ire alios tractim gelidi vestigia leti;* of the long drawn out buzzing of bees, Virg. *Georg.* 4. 260, *tractimque susurrant.* An adverb of the same form is *ductim*, *Curc.* 1. 2. 13, 'in one draught.'

Mercury's deliberation here irresistibly recalls that of Ulysses when about to strike Irus, *Od.* 18. 90. He meditated whether to strike him hard or gently, and decides on striking him gently, with the result that he smashes in the skull, bones, and teeth of Irus, who is carried off senseless:

> Δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς
> ἢ ἐλάσει' ὥς μιν ψυχὴ λίποι αὖθι πεσόντα,
> ἠέ μιν ἧκ' ἐλάσειε τανύσσειέν τ' ἐπὶ γαίῃ.
> Ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
> ἧκ' ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίατ' Ἀχαιοί.
> Δὴ τότ' ἀνασχομένω ὁ μὲν ἤλασε δεξιὸν ὦμον
> Ἶρος, ὁ δ' αὐχέν' ἔλασσεν ὑπ' οὔατος, ὀστέα δ' εἴσω
> ἔθλασεν· αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἷμα,
> κὰδ' δ' ἔπεσ' ἐν κονίῃσι μακὼν, σὺν δ' ἤλασ' ὀδόντας
> λακτίζων ποσὶ γαῖαν· ἀτὰρ μνηστῆρες ἀγαυοὶ
> χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον·

161. **nequiter**, 'weakly.' Cf. *Asin.* 3. 3. 88, *Numquam hercle facerem genua ni tam nequiter fricares*, 'if you had not rubbed my knees so feebly.' **male discit manus**, 'it is wrong of my fist to be practising to strike his jaw feebly.' *discit*, if sound, must mean 'is now training, *for the first time*, to strike feebly.' The implication is that severe blows were habitual to his fist. This is meant to increase Sosia's fear. There does not seem to be any sufficent reason to alter the reading, though *discis*, making *manus* vocative, the conjecture of Douza, would be an improvement.

162. **alia forma ... legeris**, 'the man' (or, if we read *os*, 'the face of the man') 'whom you graze, my fist, must quite change his (or its) shape.' The meaning is that there is no use of Mercury's hand practising to strike feebly (*nequiter*), for the very slightest touch is sure to alter the whole shape of the recipient. **legeris**: 'graze': *legere* meant apparently, to touch lightly. Cf. Virg. *Aen.* 2. 208: *pontum legit*, 'skims the sea.' The meaning I formerly gave to this line, 'whom you pick out to box with' (cf. *lecta est operi tuo*, Ov. *Her.* 8. 52), is scarcely likely.

163. **interpolabit**, 'will patch me up.' This word originally probably meant to fill defects in plaster, in statuary, or in painting, by subsequent additions. This agrees with *meumque os finget denuo* here. It also agrees with *Most.* 1. 3. 105, where the question *Nova pictura interpolare vis opus lepidissimum* is addressed to Philematium, who had asked for rouge (*purpurissa*), and with Plautus's use of the adj. *interpoles* of elderly ladies who try to improve their charms by means of cosmetics, *Most.* 1. 3. 117, *istaec veteres, quae se unguentis unctitant interpoles Vetulae edentulae quae vitia corporis fuco occulunt.* So Pliny uses it of plaster, 35. 16. 56: *tectoriorum albaria interpolare.* Nonius, however, says it is derived from the cleaning of old clothes, p. 34, s. v. *ab arte fullonica, qui poliendo diligenter vetera quaeque quasi in novam speciem mutant.* In this sense Cic. uses *interpolare*, *Q. Fr.* 2. 12. He also uses it of tampering with records, *Verr.* 2. 1. 41. The transition to the meaning of 'spoiling by adding' is easy, but the literary sense of interpolating passages in an author does not seem to be classical. **finget**: the metaphor is from the plastic art.

165. **exossare**: the taking of the back-bone out of the eel is often referred to. Ter. *Ad.* 3. 3. 23, *Congrum istum in aqua sinito ludere: ubi ego venero exossabitur.* Plaut. *Pseud.* 1. 3. 148, *Exossabo ego illum similiter itidem ut muraenam coquos.* The correction *exdorsuare* gets rid of the hiatus, and it is in its favour that at *Aul.* 2. 9. 2, where the true reading, *Congrum muraenam exdorsua quantum potest*, is preserved in Nonius, the MSS. give *exossata fac sient*, but the objection that the play on *os* is thus lost is fatal to the proposed change.

166. **ultro istunc**, 'away with the man.' *Capt.* 3. 4. 19, *Ultro istunc a me; Most.* 3. 1. 78; *Cas.* 2. 8. 23.

167. **Olet homo quidam**, 'I smell somebody.' Cf. *Mil.* 4. 6. 43; Aristoph. *Pax* 180, πόθεν βροτοῦ με προσέβαλε [*scil.* ὀσμή]. **malo suo**, abl. of accompanying circumstances: 'to his hurt.' *cum* may be omitted when the noun, *malo* here, has an epithet. See 212 infra, and 2. 2. 161, note.

168. **longe hinc afuit**, 'he was far from here,' viz. in the war with his master, Amphitruo. Why Mercury should be made to utter this remark I do not see: there is no double

meaning possible: it is no part of Mercury's business to reveal his divinity to Sosia: perhaps it is intended merely to increase Sosia's mystification; it naturally calls forth Sosia's remark.

169. **Illic homo superstitiosust**, 'this fellow is a wizard': this is the only meaning *superstitiosus* has in Plautus, who uses the word three times: *Curc.* 3. 27, *Superstitiosus hic quidemst: vera praedicat; Rud.* 4. 4. 95, *Quid si ista aut superstitiosa aut ariolast atque omnia Quidquid insit vera dicet?* It is likely that *superstitiosus* meant a person who believed in ghosts, a person who was conversant with ghosts, a person who could raise a ghost, a necromancer, diviner. So Mayor on Cic. *N. D.* 2. 72. The word was common in Roman tragedy and comedy, as a glance at Ribbeck's index will show.

gestiunt, 'are rampant.' We are informed by Donatus and Servius that *gestire* is properly applied to the brutes. This would suit the next line.

170. **si ... domes**, 'If you are going to exercise them on me, I hope you'll first break them in on the wall.' **me** is accusative. See Postgate's Note on Prop. 1. 1. 33, *In me nostra Venus noctes exercet amaras.*

171. **ne**, 'verily.' Only used with pronouns, expressed or understood, especially in this phrase, *Ne ego homo infelix* or *miser.*

172. **gestito**, φορῶ, 'I bear,' 'I have.'

173. 'Yonder fellow wants to get a thrashing for his beast from me.' In the metaphor of slang Sosia's back is his beast.

175. **e navi**, 'after my voyage.' *e* is like *ἐκ*: cf. Soph. *Phil.* 271, *ἐκ πολλοῦ σάλου.* **ut vectus huc sum**, i.e. 'having sailed hither'; lit., 'in accordance with the fact that I sailed hither.' Ussing prefers taking **ut** = *postquam*, and he may be right, but see note on *ut iacui*, 5. 1. 15, and compare *Bacch.* 1. 1. 73, *ut in navi vecta es, credo, timida es*, where the meaning 'since' is out of place.

176. **inanis**, 'empty handed': *Ae.* 3. 3. 70. **cum onere**: cf. *Poen.* 4. 2. 30, *Haud amice facis qui cum onere affers moram*, a strange elliptical expression for *onus portanti.*

177. **Certe enim**, 'surely some one is talking here.' *enim*: see on 2. 2. 26 infra.

178. **nescioquem**, 'somebody,' like Οὔτις, Ulysses's pseudonym 'Nobody.' **certo**, 'of a truth': on the difference between *certo* and *certe*, see Langen, p. 22-31.

179. **enim**, 'yes,' see 177. **dextera**: abl. I am not sure that I am right in abandoning the order of the MSS. with Goetz and Leo. **dextera** might be pronounced as if written *dextra.* Mueller in his *Nachtrag* withdraws the statement he had made on Ritschl's authority that *dextra* is never dissyllabic in Plautus, quoting *Merc.* 965, *Cétte dextras núnciam*, and 879, *Réspice ad dextram Charíne.* See note on *prospere*, 1. 2. 1 infra. **verberat**: Cf. Tac. *Agr.* 41, *Quibus sermonibus satis constat Domitiani quoque aures verberatas. Most* 4. 1. 204, *ne mihi ut surdo verbera aures.*

180. **vicem**, 'in place of.' *Vicem* is an adverbial accusative. Cf. *Capt.* 2. 3. 37, *ut eum redimat et remittat nostrum huc amborum vicem. Most.* 2. 1. 8, *meam vicem. Truc.* 1. 2. 57, *et nostram et illorum vicem.*

184. **ilicet**, 'it is all over.' "C'est fait de moi!" Molière's *Amph.* Act 1. Sc. 2. *ilicet*, properly *ire licet*, is said to have been a formula pronounced by the crier dismissing *judices* at the conclusion of a case, Donatus on *Phorm.* 1. 4. 31, or spectators at the end of a sacrifice, or the senate, Servius on *Aen.* 2. 424. It is often used as an exclamation of despair, like *actum est*, with which it was often joined. *Cist.* 4. 2. 17, *actum est! ilicet! me infelicem et scelestam*; Ter. *Eun.* 1. 1. 9, *actumst, ilicet, peristi*; Ibid 2. 4. 57, *ilicet: desine: iam conclamatumst.*

185. **conloqui** takes the accusative many times in Plautus: cf. 3. 2. 17 infra, *te volo, uxor conloqui.* The construction with *cum* is much rarer, *Pers.* 4. 2. 7; 4. 7. 18. **contra**: adverbial, as generally, Brix and Tyrrell say always, in Plautus.

186. **qui**, the abl. which has grown into a conjunction = *quo, ut.*

187. **Volcanum in cornu.** The bombastic grandiloquence of these words at once recalls Pistol to the reader's mind, a character of whom we are often thus reminded in Plau[illegible] Lanterns were often made of horn in ancient times. [illegible]ich men quotes Athen. 15. 699f, *κεραΐνου δὲ φωσφόρου λύχνο*

Lucr. 2. 388, *Praeterea lumen per cornum transit.* Mart. 14. 62, speaks of a lantern made of bladder:

> Cornea si non sum, numquid sum fuscior? aut me
> Vesicam, contra qui venit, esse putat?

Pliny, 11. 126, tells us that the horns of the *urus* made excellent lanterns, diffusing the light well.

189. **Utcumque animo conlubitumst meo**: Ter. *And.* 1. 5. 28, *Quae meo cumque animo lubitumst facere*: 'just as I choose.' *As.* 1. 1. 97.

190. **Ain**, here a spondee, as 147 supra. **Aio enim**: there is hiatus at the change of speakers, and *enim*, as often, is a pyrrhic. **Mentire nunc**: because Mercury had said *verbero* (scoundrel), which Sosia pretends to understand as the present indicative. The MSS. give *mentiris nunc*, which I have altered to *mentire* with Bothe, *not* because aphaeresis of *s* is rare in this place, as Ussing says, for this is just the very place where aphaeresis of *s* is most common (see Note on *Amphitruonis sum*, 257 infra), but because Plautus much prefers the form in *-e* to the form in *-is*; 'almost exclusively,' Brix on *Mil.* 2. 6. 25.

191. **dicere**. There is no occasion to suppose that the last syllable of *dicere* is long here. The last syllable of a dactylic word frequently takes the metrical accent. Without going outside Terence we find so accented *dicere*, *And. Prol.* 23; *Pamphile*, *And.* 1. 5. 32; *Byrrhia*, Ibid. 2. 1. 1; *dicere*, Ibid. 2. 5. 26; *nubere*, Ibid. 3. 3. 3; *turpiter*, *Eun.* 2. 1. 24; *Chaerea*, Ibid. 4. 4. 39; *omnia*, Ibid. 4. 7. 19; *filius*, *Heaut.* 2. 1. 5; *omnia*, Ibid. 5. 1. 69: 5. 5. 11; *Phaedria*, Ibid. 5. 52; *credere*, Ibid. 5. 9. 7; *Pamphile*, *Hec.* 3. 1. 10; 4. 3. 15; *Aeschinus*, *Ad.* 2. 3. 7; *virgine*, *Ad.* 3. 2. 48; *Sostrata*, Ibid. 3. 2. 45; *rectius*, Ibid. 4. 1. 5; *Aeschinus*, Ibid. 4. 2. 49; 4. 4. 26; *virginis*, Ibid. 4. 3. 7; *Pamphila*, 4. 4. 11; *scilicet*, 5. 3. 53. The large proportion of proper names, however, show that it was semi-licentious. In this play we have so accented *Iuppiter*, *Prol.* 94; *ipsemet*, 102; *aedibus*, 2. 2. 68; *aedibus*, 2. 2. 1. It is to be noticed that this accentuation generally takes place in the third foot from the end, and often where there is a strong stop: often at change of speakers: Brix on [illegible] 27.

193. **numquid nunc es certior**, 'are you any the wiser?'

196. Since writing my Critical Note I have had the satisfaction of finding the following confirmation of my conjecture in Ter. *And.* 5. 2. 8, *quid istic tibi negotist?* DA. *Mihin'?*

197. **vigiles singulos**, 'separate sentries.' This proves the truth of *singuli* (*conquaestores*), *Prol.* 65.

198. **Bene facit**, καλῶς γε ποιῶν. **tutatust domi**, 'he has kept watch and ward at home." It would be easy enough to read *domum* with inferior MSS. but the locative is defended by Ter. *Eun.* 4. 7. 10, *solus Sannio servat domi.* *Cist.* 1. 1. 107, *Sinas esse hic et servare apud me.*

199. **familiares**, 'the family servants.'

200. **Nescio quam**. Luchs objected (*Hermes*, 6. p. 270) to shortening the last syllable of *nescio*, except in the phrase *nescio quis*, and wished to transpose *tu* and *familiaris*; but if any change is made the threatening *at scin quam tu familiaris sis?* proposed by Becker is far preferable.

201. **faxo**. Ussing discusses the truth of Madvig's dictum, *Opusc.* 2. 75, that *faxo* in Plautus and Terence is only joined with another future, in a parenthetical manner. The MSS. give nearly 50 examples of a future, 16 of a present subjunctive, and as *ut* is added, *Asin.* 893, and as the analogy of *facere ut* (e.g. *faciam ut offendas domi*, *Amph.* 2. 1. 68) and *facere sit* shows that there is nothing incorrect in the subjunctive, Ussing seems right in refusing to alter the MSS. where they preserve that mood.

202. **horunc**, 'of the people here.' **at scin quomodo**, a common formula of Plautus; generally used of threatening: *Rud.* 3. 5. 18; L. *Tangam hercle vero*; D. *Tange: sed scin quomodo?* Generally it is obvious what word should be supplied from the context, as in the example just given *tanges* should be supplied: in this passage it is not quite so clear: probably we should supply *tibi res se habet*, which is actually used in *Aul.* 1. 1. 8. *at scin quomodo tibi res se habet?* Ussing is quite wrong in saying that it refers back to Mercury's last speech, *accipiere faxo haud familiariter.* Although generally used as a threatening formula it is not always: e.g. *Aul.* 2. 4. 28, it is used as a preface to an intensive remark.

203. **superbum**, as carried on a litter, on which rich men

[redacted]

were carried: but Mercury means Sosia would be borne off dead. The author must have had Eur. *Bacch.* 968, in his mind:

ΔΙ. φερόμενος ἥξεις. ΠΕ. ἀβρότητ' ἐμὴν λέγεις.
ΔΙ. ἐν χεροὶ μητρός. ΠΕ. καὶ τρυφᾶν μ' ἀναγκάσεις.

205. familiai: the genitive in *-āi* is common in Plautus, Ennius, Lucretius, Cicero's poems; Virgil uses it four times. Terence avoided it unless *Cliniai*, *Heaut.* 3. 2. 4, be the true reading.

206. quam mox: cf. *quam mox seco?* *Mil.* 5. 13; *quam mox coctum est prandium?* *Rud.* 2. 3. 12.

210. Quid ais? 'Dis donc,' the American 'say.' It introduces a question in Plautus, as our 'I say' does. It is a very common Plautine formula.

212. tu istic, 'you yourself there.' *Tu istic* occurs several times in Plautus, infra 2. 1. 25, 2. 2. 116. *Istic* is, I believe, generally taken as the adverb, 'you there,' but it is, I believe, the nominative case, like the Greek voc. οὗτος. It is in favour of this view that the latter syllable of *istic* is never found certainly long in this phrase. *istic*, in fact, is the *ipse* of the second person.

213. columen: the older form for *culmen:* 'the height of impudence.' The collision of *m* with several of the consonants was avoided in old Latin. See on Arg. 1. 3; and Brix on *Trin.* 2. 4. 23. consutis dolis, 'with patched-up lies.' Ussing compares ῥάπτειν δόλους, and *Capt.* 3. 5. 34, *ob sutelas tuas te morti misero.* Lambinus compares μηχανόῤῥαφος.

214. Ussing refers to Varro *L. L.* 5. 131, Gell. 10. 15. 3, *Aul.* 4. 4. 20, Quintil. 11. 3. 138, *Pers.* 364, Calpurn. 3. 29, to show that two tunics were usually worn, called *indusium* and *subucula.* The term *tunica* was, however, generally reserved for the outer tunic, the inner being called *subucula.* Hor. *Ep.* 1. 1. 95: *Si forte subucula pexae trita subest tunicae.*

215. etiam, 'you are lying now,' 'you are actually lying'; *not*, I think, you 'are still lying,' nor 'you are lying again.' The following are the chief idiomatic usages of *etiam* in Plautus:—(1) *Actually*, as *Bacch.* 2. 3. 97, *etiam rogas?* 'can you ask?' (2) in expostulations, 'won't you even?' 'can't you?' as *Most.* 2. 1. 36, *etiam vigilas?* *Trin.* 2. 4. 113, *etiam tu taces?* (3) 'still' or 'again,' as *Aul.* 1. 1. 16, *abscede etiam nunc: etiam nunc, etiam: ohe! Most.* 2. 2. 43, *circumspice etiam;* (4) 'yet,' especially with negatives, *As.* 2. 4. 39, *non etiam = nondum; Most.* 2. 1. 30, *quid illi reditio huc etiam fuit?* (5) 'yes' or 'oh yes' in replies, as infra 1. 2. 46, where see Note.

pedibus non tunicis venis. Cf. *Mil.* 3. 13, *Qui lubitum est illi condormiscere?* LV. *Oculis opinor.* *Merc.* 1. 2. 71: *Qui potuit videre?* AC. *Oculis.* CH. *Quo pacto?* AC. *Hiantibus.* This class of jest is familiar to readers of Shakespeare, cf. e.g. *Hamlet*, Act 5. Sc. 1, "How came he mad?" "Faith, e'en with losing his wits." "Upon what ground?" "Why, here in Denmark." Cf. also Molière, *Bourgeois Gentilhomme*, Act 3. Sc. 5, "Comment se porte-elle?" "Elle se porte sur ses deux jambes."

216. Ita profecto, 'very true,' sarcastically said, as much as to say there is no great wit in stating such an obvious truth.

217. ingratiis, 'whether you will or no': the opposite is *gratiis*, which in Plautus always means 'for nothing.' Neither *ingratiis* nor *gratiis* are ever found in Plautus with the last two syllables contracted into one. See Tyrrell, *Miles*, 2. 5. 39. I may observe that *Poen.* 1. 1. 6 should be thus written:

Quibus pro benefactis fateor deberi tibi
Et libertatem et multas grates *gratiis*,

i.e. 'and many thanks into the bargain.' The MSS. give *gratias.*

218. arbitrarium, 'a matter of opinion'; it is not a question about which two opinions can be held.

219. tuam fidem is governed by *obsecro.*

220. praeut, 'in comparison with.' *Bacch.* 4. 9. 5, *praeut ego erum expugnabo meum*, where it is more pregnant than here. It is used five or six times by Plautus.

221. pugnis usu fecisti tuom, 'you have established a claim to me with your fists.' usu facere, the legal phrase for establishing a claim to a thing by occupation, by not having one's ownership disturbed for a certain time. Sosia's pummelling has been of so long duration as to give Mercury a claim to his ownership.

222. **pro fidem!** 'Help, help!' Properly 'I appeal to your honour, citizens of Thebes.' **Etiam clamas.** *Etiam* is not, I think, 'also,' but 'actually,' an intensive meaning it often has in Plautus; 215 supra. 'Oh, you'll shout, will you!'

224. **istoc,** on that account, *i.e.* for saying that.

227. **Etiam muttis,** 'are you still daring to mutter?' *Muttire* = *submissa voce loqui*, so, of course, stronger than if Mercury had merely said *loqueris*. **Etiam,** 'still,' a common usage in Plautus, 215 supra.

228. **vocare.** Plautus much prefers the form in *-re* to that in *-ris*, 190 supra.

229. **peccaveram,** 'I made a mistake.' *pecco* is often used of verbal slips. *Bacch.* 3. 3. 29, *Cum librum legeres si unam peccavisses syllabam; Cas.* 2. 6. 18, *Per pol saepe peccas.* The use of the pluperfect for a perfect or imperfect is common in Plautus, and, like many Plautine features, reappears in Propertius. In *Most.* 3. 2. 136 a point is made from the double meaning of *empti fuerant*: see Sonnenschein *ad loc.*

230. **Nam Amphitruonis socium sane me esse volui dicere,** 'I certainly meant to say I was Amphitruo's comrade.' Sosia plays on the similarity of sound of *socium* and *Sosiam*. This passage has always been a stumbling block to those who hold it absolutely certain that *c* was pronounced exactly as *k*. The Bishop of Salisbury, *Frag. and Spec.* p. 28, says this "play on *Sosiam* and *socium* may well be excused in the Umbrian Plautus," the Umbrians having employed a soft-sounding letter to represent *c* before *e* and *i*. Bishop Wordsworth adds that *s* was employed by the Volscians, e.g. *fasia* = *faciat*, and he quotes as an instance outside Umbria the word *Losna* on a mirror found at Praeneste, where *Losna* stands for *Lucna*, *Lucina*, *Luna*, the moon.

For the MS. reading and suggestions of this much disputed verse, see Crit. Note. *Sane* for *ne* seems to me the simplest correction. *Sane volo* is of frequent occurrence. Cic. *Fam.* 3. 5, *sane vellem potuisset obsequi voluntati tuae*; Ter. *Heaut.* 4. 8. 31, *sane volo*; Id. *Ad.* 5. 1. 13, *sane nollem huc exitum*; Trin. 1. 2. 20, *sane velim.*

232. **fugit te ratio,** 'you made a slip,' prop. 'a slip in adding up accounts.' It was a common colloquialism. Catull. 10. 29:—

Istud, quod modo dixeram, me habere,
Fugit me ratio; meus sodalis
Cinna est Gaius: is sibi paravit.

233. **Vtinam idem istuc,** etc., 'I wish your fists had done the same,' and missed me. I have inserted *idem* relying on numerous passages, among the rest *Curc.* 4. 3. 9, *Idem ego istuc quom credebam*; *Most.* 5. 1. 78, *Dixi istuc idem illi*; *Stich.* 3. 2. 20, *Idem ego istuc scio*; Ter. *Phorm.* 4. 5. 15, *Idem ego istuc facere possum.*

235. **indutiae:** Mercury will not allow peace, only a short armistice, *ἐκεχειρία.*

237. **credo,** 'am I to trust?' deliberative present. See on *Prol.* 56. **fide:** old dative, so *die*, 122 supra.

meae: 'yes' is usually expressed in Latin by the repetition of an important word from the question.

238. **Quid, si falles?** cf. Aristoph. *Vesp.* 524:

ΒΔ. *εἰπέ μοι, τί δ', ἦν, τὸ δεῖνα, τῇ διαίτῃ μὴ 'μμένῃς;*
ΦΙ. *μηδέποτε πλοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος.*

241. **foedus ici:** Cic. *Balb.* 15. 34, *Cum Gaditanis foedus icisse dicitur*; Id. *Pis.* 12. 28, *Foedus, quod meo sanguine in pactione provinciarum iceras.*

244. **hodie:** a colloquialism, adding intensity, often used with negatives. Ter. *Ad.* 4. 2. 31, *Scio ubi sit, verum hodie numquam monstrabo*; infra, 272, *Id quidem hodie numquam poterit dicere.* Horace, *Sat.* 2. 7. 21, reproduces the comic idiom, *Non dices hodie quornum haec tam putida tendant?* Donatus on Ter. *Ad.* 2. 2. 7, quoted by Brix on *Merc.* 1. 3. 36, says: hodie *non tempus significat, sed iracundiam, eloquentiam, ac stomachum.*

245. **noster,** 'Sosia of ours.' *Noster* is here practically = 'myself.' It properly meant 'one of our *familia*.' Horace again repeats this idiom in the well-known (*Sat.* 2. 6. 48) *Per totum hoc tempus subiectior in diem et horas Invidia noster.* The expression is of domestic origin.

249. **quid, malum,** 'what, plague take it!' *Malum* always, in this sense, in interrogations, and generally follows the interrogative, as in the English expression.

250. **hac noctu**: supra, vs. 118. **ex portu Persico**: the *portus Persicus* must be a harbour in, near, or on the way home from the islands of the Teleboae, whence Amphitruo and Sosia sailed back to the harbour of Thebes. Festus, p. 217, says. *Persicum portum Plautus cum ait, mare Euboicum videtur significare, quod in eo classis Persarum dicitur stetisse non procul a Thebis*, and Plautus may have meant some harbour in the Euripus, which he, regardless of the anachronism, calls *portus Persicus*. **in portum**, which I have inserted, means 'into harbour,' *i.e.* into the harbour, which Plautus, careless of geography, gave to Thebes. *In portu* may have fallen out easily before *ex portu*. *Huc* which is usually inserted to fill up the lacuna would scarcely be right, for *huc* in the next line means the very place they are now standing, and the ship had not brought them thither. Cf. *Pers.* 4. 4. 28: *nam heri in portum noctu navis venit.*

252. **nonne**: the view now generally obtaining is that Spengel's statement that Plautus did not use *nonne* is not proved. It is, however, likely that he wrote *non med* here, and that he only used *nonne* before vowels. We must, however, be content with uncertainty on this as many other points of Plautine lore. As a rule the meaning of *nonne* is expressed by *non*, by *-ne* (as *sumne autem nihili? Bacch.* 1. 1. 89, or by *satin* as 2. 2. 1.

257. **Amphitruonis sum**: *s* is elided, or dropped in pronunciation, as often in Plautus and the old writers. This is common in Lucretius, once in Catullus. When Ussing states on vs. 190 supra that aphaeresis of *s in fine versus offendit*, when Bothe and others change the reading here to get rid of that aphaeresis, they are strangely mistaken; this is the place of all others where aphaeresis of *s* is admitted. The following instances in Terence will be sufficient:—*Nullus sum, And.* 3. 4. 20; *fretus sim*, Ibid. 3. 5. 13; *admiratus sis, Heaut.* 4. 6. 22; *abusus sis, Phorm.* 2. 3. 66; *iussus sum*, Ibid. 4. 4. 2; *auctus sit, Hec.* 3. 1. 40; *defessus sum*, Ibid. 3. 4. 29; *incertus sum*, Ibid. 3. 4. 36; *expertus sum*, Ibid. 3. 5. 39; *ita tempus est, Ad.* 5. 3. 53; *desertus sum*, Ibid. 5. 4. 19, all at the end of lines.

vi pugnando: Ussing quotes *Asin.* 548; *Merc.* 1032 for the phrase, and Vatinius, ap. Cic. *Ep.* 5. 10. 4, *sex oppida vi oppugnando cepi.* The form of the sentence is "sollemnis": see the inscription on the *Columna Rostrata*, Wordsworth, p. 170. If the restoration of that inscription there given is correct, *pugnando vicit* occurs as well as *pugnando cepit.* See Crit. Note.

263. **hic quidem**: *hic* is always short before *quidem* in Plautus, so much so that Luchs invariably writes *hiquidem*. This is better than to suppose *quidem* slurred or pronounced *quidĕ*. **memorat memoriter**: Ussing quotes *Capt.* 2. 1. 53: on which passage Brix quotes many similar turns: *nitide nitet, Truc.* 2. 4. 3: *propere properas, Curc.* 4. 3. 3: *cupide cupis, Cas.* 2. 3. 49: *tacitus taceas, Epid.* 5. 1. 44: *madide madere, Pseud.* 5. 2. 7, etc. *Memoriter* is, as Brix says, not 'from memory,' but 'with good memory,' 'accurately.' Cf. *As.* 3. 2. 38, *memoriter vocabat*, 'he remembered to call me.'

264. **quid ais?** See 210 supra.

268. **captas**, 'why are you trying to catch me,' to put me in the wrong. Forcellini says the word means *insidiari in sermone*, and quotes Cic. *Acad.* 2. 94, *Quid enim ad illum qui te captare vult, utrum tacentem irretiat te an loquentem?* It is used in *Men.* 4. 2. 83 of putting a false construction on words, *Viden uti scelestus captat? huic surreptast non tibi.*

271. **nam quod egomet solus feci, nec quisquam alius adfuit**: an Epic paratactic construction, reminding the reader of many similar constructions in Homer.

273. **quom pugnabant maxume**: 1. 1. 197.

276. **Eam ... meri**, 'Then I drained it of wine, as pure as it came from its mother.' The mother is the grape. Lipsius, quoted by Goetz and Loewe, cites Eur. *Alc.* 756 *sq.*:

> *ποτῆρα δ' ἐν χείρεσσι κίσσινον λαβὼν*
> *πίνει μελαίνης μητρὸς ἔζωρον μέθυ.*

The genitive *meri* seems to depend on *eduxi* in the sense of 'making empty of.' I know of no exact parallel to it, but it seems quite sound; see Roby, vol. ii. ed. 4, p. 136, where lists of genitives of the thing lacking or supplied are given: among them is *Rud.* 1. 4. 27, *me omnium iam laborum levas.* For *eduxi* cp. *Stich.* 5. 5. 18, *si hoc eduxeris:* 5. 6. 1, *Tene tu: hoc educe*, 'toss it off.'

277. **hirnea** was a small jar of earthenware for holding wine, Cato, *R. R.* 81. The forms *cirnea* and *cyrnea* are given in Nonius, and *irnea* is also found in MSS. We have the diminutives *hirnula*, Cic. *Parad.* 1. 11 (Ussing), and *hirnella* or *irnella*, Festus. In spite of Grimm's law I fancy our 'churn,' originally an earthen vessel, must be connected with *hirnea*.

280. **qui egomet siem**: the antecedent to *qui* is *Sosia*, understood from the previous verse. Supply *te esse Sosiam*. See 220 supra, *qui ego sum*.

284. **saltem**: *Men.* 4. 2. 60, *Num mihi es irata saltem?* 'at least you are not angry with me?' **Sosia**: I cannot believe with Ussing that Plautus either here or in the next verse lengthened the last syllable of *Sosia* when the correction in both places is so simple: *id* or *hoc* inserted here by Mueller is borne out by 2. 1. 64, *Sosia, hoc dici volo*.

286. **ignobilis**, 'unknown': cf. *Pseud.* 4. 2. 9, quoted by Ussing, *Peregrina facies videtur hominis atque ignobilis*; Ibid, 2. 1. 18. But 'without a name' is what Mercury should say: therefore I should much prefer Bothe's good conjecture, *ignominis*.

287. **contemplo**: see on 3. 2. 3 infra. **cognosco**, 'think over,' 'examine,' mentally, as the next line shows.

289. **petasum**: supra, *Prol.* 143. **atque**, 1. 1. 120: 'he is as like (to me) as I am.'

290. **tonsus**, archaic for *tonsura*. **nasum**, archaic for *nasus*; it is used several times by Plautus. Conversely **dorsus** is used for *dorsum*, *Mil.* 2. 4. 44, *Ita dorsus totus prurit*; and **collus**, in the next verse is a common archaic form for *collum*; *Capt.* 2. 2. 107, *collus collari caret*. So *corius*, *Poen.* 1. 1. 11; *tergus*, *As.* 2. 2. 53. **vel**: see Crit. Note for defence of this word.

294. **sane sapio**, 'I am in my sound senses' (not *sane*, 'certainly'): *Curc.* 1. 3. 20, *Nam bonum est pauxillum amare sane, insane non bonum est*. The phrase *sane sapere* occurs several times in Plautus.

295. **non obtempero**, 'I won't mind what he says.' The present with *non* is much more idiomatic than the future in stating a refusal. *Most.* 3. 1. 67, *non dat, non debet*; Ter. *Phorm.* 4. 3. 64, *Nil do: impuratus me ille ut etiam irrideat;*

And. 2. 2. 15, *uxorem tibi non dat iam Chremes*; *Phorm.* 2 3. 41, *non dico*; *Tim.* 4. 3. 65, *non sto*; *As.* 2. 4. 63, *Nemo accipit: aufer te domum*.

296. **quo agis te**, 'where are you off to?' *Quo te agis* and *unde te agis* were common colloquialisms: cf. *me ducam*, 4. 3. 8.

si inscendas ... poteris, not an uncommon consecution of moods with *si*, though as a general rule *si* takes the same mood in both clauses: see on Hor. *Sat.* 2. 1. 20 and Addenda.

300. **lumbifragium**, formed on the analogy of *naufragium*. hip-wreck!

301. **ubi ego perii**, 'where did I lose myself?'

303. **illic**, probably at the harbour, where he had left his master. **sed** (written *s;*) is often corrupted into *si*, and *vice versa*. It seems to me the preferable reading here.

305. **vivo fit ... mihi**, *i.e.* 'my image is being carried.' In grand funerals busts of ancestors were carried. Ussing quotes Sueton. *Vesp.* 19: *Archimimus personam eius ferens imitansque, ut est mos, dicta et facta vivi*. Sosia being a slave, and, as such, having no ancestors in law, could have no images carried at his funeral. Here, however, Mercury was carrying his image, *i.e.* wearing his likeness. It has been proposed to take the passage differently: Mercury is making game of me; games will never be held in my honour when I am dead. That is the meaning of *Most.* 4. 1. 80 *sq.*, *Ludos ego hodie vivo praesenti hic seni Faciam, quod credo mortuo numquam fore*.

307. **quod ille faxit Iuppiter**, 'and may high Jupiter grant that he does!' **ille**, intensive, used in appeals to heaven, 'Great Jupiter.' Ussing quotes *Curc.* 27, *Nec me ille sirit Iuppiter*; Cic. *Cat.* 3. 9. 22, *ille Iuppiter restitit*; *Most.* 391, and *Pseud.* 928, *ita ille faxit Iuppiter*. The slave hopes his master may disown him, in which case he will be free.

308. **raso capite ... pilleum**. It was customary for slaves on manumission to shave their hair and wear the *pileus* or *pileum*, a felt skull-cap, until their hair was grown. Cf. Persius, 5. 82, *Haec mera libertas, haec nobis pilea donant*. The shaving of the hair was probably a thanksgiving to the gods; so sailors shaved their hair on escaping shipwreck, Juv. 12. 81, *gaudent ubi vertice raso Garrula securi narrare pericula*

nautae. The ceremony of receiving the cap was performed, according to Servius, in the temple of Feronia, the goddess of freedmen.

Act I. 2.

Mercury, left alone, explains to the spectators how Jupiter's intrigue will result.

This scene, which could be excised without loss, is possibly later than Plautus, perhaps by the same hand as the Prologue. There are several metrical licenses, a direct contradiction of the whole tenor of the plot, vs. 20, and an extremely intricate construction, vss. 25, 26.

1. presp're. Modern critics generally limit synaloephae such as this to anapaestic metre, especially anapaestic octonarii. But it is reasonable to suppose that the ecthlipsis of a vowel either before or after *r* and *l* is common in all comic metres. Ter. *Andr.* 1. 1. 25:

Libĕrius vivendi fŭit potestas, nam ántea.

Id. *Phorm.* 5. 8. 8:

Quid ád me ibatis? rídiculum vĕrebámini.

Id. *Eun.* 2. 2. 53:

Qui míhi nunc uno dígitulo fŏres áperis fortunátus.

Cf. Ennius's Epitaph on Africanus, ap. Cic. *de Leg.* 22. 57:

Hic est ille situs, cui nemo civis neque hostis
Quivit pro factis reddere opĕrae pretium.

So perhaps *dextĕrā*, supra 1. 1. 179, with the mss. Such contractions as *ultra, citra, intra, supra, extra* show the bent of the language. So no doubt *erus, erit, fores, foras, perit, parum, viri*, and many other words were slurred. Those who refuse to admit this very natural process, often are obliged to admit a very awkward proceleusmaticus, as in the line from the *Eunuchus* just quoted. Relying on this principle I would emend a difficult passage, *Phorm.* 2. 3. 20:

At quem virum! quem ego viderim in vita optumum.
Geta. Videas te atque illum, ut narras.

I propose to read *vidĕras*. Geta retorts, 'to judge from what you say (*ut narras*), you had only seen yourself and him.' If he is the best man you ever saw in your life, you could have seen only yourself and him, you being the worst man in the world, he the next worst to you.

The most common instances of synalocpha of the vowel before or after *l* are *malus, volo, velim, vel, voluptas, voluntas, Philippi;* before or after *s*, *bonus, senex, sine, venustas*. The principle of slurring and the metrical accent worked together. Even if the reader or speaker did not actually slur the word, the fact that he felt able to do so, by the help of the liquid, contributed to his allowing its proper weight to the metrical accent, and accounts for the large proportion of instances in which words with liquids furnish exceptions to the ordinary law of position.

hoc operis, 'this piece of work.' This genitive is common in Plautus; *hoc negoti* is the commonest instance, so *hoc vilii*, 'this little drop of wine'; Ter. *Ad.* 5. 2. 11. All genders are joined with *hoc: hoc clamoris, Aul.* 2. 9. 8.

8. adeo is often used in Plautus when a new step in a narration is come to; 'further' = *autem*, see Note on 2. 2. 46.

9. omnem Amphitruonis. This seems to be a similar hiatus to those which occur in the Prologue. The writer seems to have considered himself justified in introducing hiatus freely with proper names, cf. 24 infra; but he has exceeded the license which Plautus permitted himself in this particular.

11. igitur demum, 'then and not before.' *Igitur* is generally temporal in Plautus, often joined with *tum* and *demum*. Cf. 1. 1. 147, Crit. Note; 3. 1. 16; *Mil.* 3. 1. 177; *Most.* 3. 1. 159; 1. 2. 51. *Igitur demum* is much like *otro δή*.

13. This is a frightful line as it appears in the mss. But the licenses are too great for us to suppose that even a Prologue writer, who, though he does not come up to Plautus's art, does not fall very far short of it, would have so written it. It must be corrupt, and the transposition of Lindemann, with change of *coniugis* to *coniugi*, is the best remedy proposed.

14. turbas conciet, 'have a row with.' Another expression is *sufflavit se uxori suae, Cas.* 3. 3. 19, 'has blown up his wife.'

16. seditio is used of jars between husband and wife, tending to their separation. Ter. *Andr.* 5. 1. 11, *Filiam ut darem in seditionem atque incertas nuptias.* Cicero says of Clodia, *ad Att.* 2. 15, *ea est enim seditiosa, ea cum viro bellum gerit*, which, as Tyrrell has pointed out, is clearly a line from some dramatic poet. I would insert *suo*, making it a trochaic:

Ea ést enim seditiosa, ea cum [sūó] viro bellúm gerit.

17. dudum quod dixi minus, 'what I left unsaid a while ago.'

20. seminatust: only here in Plautus. septumo: this contradicts the play, which apparently represents the birth of the twins to have taken place the same day as Amphitruo arrived from foreign parts.

25. 'My father has provided that it should be brought about by one parturition, that,' etc. The sentence *uno ut labore absolvat* is the subject of *fieret*.

26. absolvat. In ordinary writing an imperfect would be expected, but in Plautus a present subjunctive generally follows a past tense when the action is future. The following are some of the more remarkable consecutions of moods in the comic writers, some of which throw light on the construction of this passage: *Pseud.* 3. 2. 6, *quin ob eam rem Orcus recipere ad se* noluit *ut esset hic qui mortuis cenam* coquat; Ter. *Ad.* 3. 2. 18, *Sublimem medium* arriperem *et capite pronum in terram* statuerem *Ut cerebro* dispergat *viam.* These passages, with that before us seem to show that the *continuation of a consequence* may be in the present subjunctive, the consequence itself having been in the imperfect. Other striking consecutions are *Bacch.* 4. 4. 38, *ego patrem* exoravi. *Nempe ergo hoc ut* faceret, *quod loquor? Immo tibi ne* noceat; *Cist.* 3. 1. 5, *Hic crepundia insunt quibuscum te illa ad me* detulit *Quae mihi* dedit *parentes ut ie* cognoscant *facilius; Bacch.* 2. 3. 118, *ita* fac *ut aurum quantum* vellet sumeret, *Quantum autem* lubeat *reddere ut* reddat *patri.* I leave the reader to adopt the most plausible theory for the consecution in these and other cases given by Rothe in his *Quaest. Gramm.* p. 2 *seqq*, merely remarking that these passages teach us to be slow to alter consecutions testified by the MSS. The imperfect *fieret* is the natural tense after *curavit*, the attention being called to the act that Jupiter had willed a certain thing: the present is the natural tense here, as the attention is called to what that thing is, which is still in the future.

Of the emendations which have been proposed I should prefer Ribbeck's *liberet*, which occurred independently to myself: 'my father has taken care to deliver her by one birth.' But I do not think any emendation necessary.

I have proposed *feret et* for *fieret*: but, though a verb *feo*, whence come *fetus, femina*, etc., may well have existed, I have not been able to find a clear instance of *prosodiacal* shortening of *-et* in the imperfect subjunctive in Plautus.

27. et ne, 'and that she may not,' still epexegetic of *fieret*.

28. consuetio, 'intimacy.' Ter. *Ad.* 4. 5. 32, *qui cum ea consuevit prior.*

33. expetere in, 'fall upon the head of,' so that she should bear the consequences. Cf. 3. 1. 12 infra; Liv. 1. 22. 7, *ut in eum omnes expetant huiusce clades belli.* It is used with dative, 3. 1. 12; with accusative, 3. 2. 15; absolutely, 1. 1. 20.

35. eccum (*ecce eum*) and *eccillum* have three constructions, (1) most commonly, without affecting the construction, with a nominative and verb, as here; (2) with an accusative, as *Most.* 3. 1. 33, *sed Philolachetis eccum servom Tranium;* (3) with an accusative and verb, as *Miles*, 4. 6. 7, *sed eccum Palaestrionem stat cum milite.* See Brix, *Capt.* 5. 4. 8. subditivos, 'counterfeit': also *subditicius, Pseud.* 3. 4. 62, which is the classical word.

36. usuraria, 'borrowed.'

ACT I. 3.

Jupiter, in the guise of Amphitruo, takes leave of Alcumena on pretence of being obliged to return to the army.

1. Bene vale. Plautus and Terence often join *bene* to *valere*. *Epid.* 1. 2. 26, *Benene usque valuisti?* So *Bacch.* 2. 3. 14.

2. inperce, 'take care of yourself': the verb *inpercere* is found *Cas.* 4. 4. 12. The regular phrase for taking care of one's health is *sibi parcere.* Hor. *Ep.* 1. 7. 11, *Ad mare descendet vates tuus, et sibi parcet; Sat.* 1. 4. 127, *avidos vicinum funus ut aegros Exanimat mortisque metu sibi parcere cogit;* Mart.

1. 107. 10, *Quid parcis tibi, Rufe? dormiendum est*, to a diluter of his wine. *Tibi* must be supplied from the second clause, as there is no authority for using the verb without a case.

3. **tollito.** Referring to the custom of a father taking up the newly born child and acknowledging it. Ter. *And.* 1. 3. 14, *Quidquid peperisset decreverunt tollere; Mil.* 2. 3. 22, *Verum enim tu istam, si te di ament, temere hau tollas fabulam*, 'you would not *father* that story' (Tyrrell). **quod**, neuter, for an obvious reason. Cicero is not to be excused in the same way for saying of his new-born child *ad Att.* 10. 18, *Quod quidem est natum perimbecillum est.*

5. **distaedeat**: *dis* seems to have an intensive force in this verb, as in *discupio, dispudet, disperii.* It occurs Ter. *Phorm.* 5. 8. 22; Masur. Sabin. ap. Macrob. *Sat.* 3. 6, *Postquam artis distinus suae est.*

6. **adest ad exercitum**: see on *Prol.* 125.

7. **quod.** It is possible, but not certain, that *quod* is an archaic abl. as Ritschl supposed; it may be the nom. Both constructions, two ablatives, and nominative and ablative, are used by Plautus. Ussing quotes for the latter *istuc exquisito opus est* infra, 2. 1. 83; 2. 2. 159. So *Cist.* 1. 2. 10; Ter. *Hec.* 5. 4. 38. With pronouns, the nominative (*quid, quod, istuc, facto usus est*) is more usual. As to the S. C. of Cic. *Fam.* 8. 8. 5, *si quid de ea re ad populum plebemve lato opus esset*, quoted by Ussing, Ritschl would have replied that *quid* was there the ablative, and was naturally preserved in an ancient formula, though perhaps misunderstood to be a nominative. See Note, 2. 2. 87 infra.

8. **scitus sycophanta**, 'a clever rogue.' *Graphicus* is sometimes used by Plautus in this sense: 'knowing' is the primary idea. *Scitus* is applied by Plautus to a female figure, *satis scitum filum mulieris*, 'a fine figure of a woman'; *Merc.* 4. 4. 15; *scitus puer*, Ter. *Andr.* 3. 2. 16, is 'a fine boy.' Plautus puns on the word, *Pseud.* 2. 4. 58, *Ecquid is homo scitust?* CHA. *Plebiscitum non est scitius*, 'a statute is not as astute.' In classical Latin the word only retained the sense of 'clever,' 'witty.'

qui quidem meus sit pater, (and no wonder) for he is my father. Mercury is the patron of roguery. Hor. *Carm.* 1. 10. 9. **qui ... sit**, giving the reason of the mental ellipse.

9. Ussing says that the text is proved to be unsound by the future *palpabitur.* That is not so, the future is perfectly correct. There is nothing strange that Mercury should say 'watch him, how he will coax the woman.' **palpabitur**, 'stroke her'; the word is applied properly to 'stroking,' 'patting' horses: cf. Hor. *Sat.* 2. 1. 18, *Cui male si palpere, recalcitrat undique tutus*, where *palpari* takes the dative, as here; the accusative is generally used after *palpare*, perhaps after *palpari*, Lucil. 799 (Lach.). Servius on *Aen.* 11. 728 read *suppalpatur mulieri*, Donatus on Ter. *Prol. Ad.* 2, *palpetur mulieri.* The former was probably a reminiscence of *matri suppalparier, Mil.* 2. 1. 28.

12. **illa**: i.e. *tua uxor*, Juno.

13. **ego faxim**, 'I'll warrant,' a common colloquialism. *Merc.* 4. 6. 10, *Ecastor faxim si itidem plectantur viri, Plures viri sint vidui quam nunc mulieres.*

15. **lectūs**, genitive. The archaic declension of *lectus* is testified by Priscian, who quotes this passage, and Cornificius *de etymis deorum*, for the nom. plural, '*ipsis vero ad Cereris memoriae novandae gratiam lectus sternuntur*' (Ussing). In Cat. 57. 7, the best MS. (O) preserves *lecticulo*, which must have come from a form of the fourth declension. See Munro, *Crit. and Eluc.* p. 132. **concaluit**, 'had time to get warm.' **ubi cubuisti**: bad though the diaeresis is, Bothe's transposition is unlikely, as the evidence for *ubi* in Plautus is weak: for *ibi* weaker still, as Mueller says.

17. **subparasitabor**, 'back him up' by taking his part like a parasite.

19. **ecfictim amare**, 'to love to distraction,' was a common phrase with the old dramatists = deperire.

21. **hanc rem curatio aut muttitio**, 'what business have you to interfere with this matter, or to mutter a syllable about it?' Verbal nouns in *-io* often are found in the old writers governing the case which the verb, from which they are derived, governed. Ussing gives the following list: *Asin.* 5. 2. 70, *Quid tibi hunc receptio ad te est? Aul.* 4. 10. 14, *Quid tibi nos tactio est?* a phrase which occurs several times in other plays. *Most.* 1. 1. 33, *Quid tibi me aut quid ego agam curatio est? Rud.* 2. 6. 18, *Quid mihi scelesto tibi erat auscultatio? Quidve hinc abitio, quidve in navem inscensio?* Caecil. v. 62

[redacted]

(Ribb.), *Quid tibi aucupatio est Argumentum, aut de meo amore verbificatio est patri?*

It will be noticed that in all these passages the verbal is introduced by *quid ... est*, and the sentence invariably means '*what business have you* to do so and so?' But in *Capt.* 3. 3. 4, *Neque exitium exitiost*, 'there is no getting away from destruction,' the usage is different, there being no question, though there is in the other passage, where the nom. *exitio* is used, *Truc.* 2. 6. 30, *Quid illi ex utero exitio est? Stich.* 2. 1. 9 is another exception: *Quae miseri in expectationest Epignomi adventum viri.*

22. The insertion of the second *iam* belongs to Spengel, *Plaut.* p. 226; it is adopted by Ussing. I overlooked this when writing my Critical Note. Nor is it necessary to read *quoiei*, as *quoi* is legitimately in hiatus, being a monosyllable in the first foot of a resolved arsis.

The aposiopesis is not caused by the intervention of Alcumena, but is caused by the fact that Jupiter is about to substitute action for word, and bring his staff down on Mercury. It is also helped by the fact that an aposiopesis is usual with threats. Virgil's (*Aen.* 1. 135) *Quos ego...sed motos praestat componere fluctus* is well known. Conington there adds Ter. *And.* 1. 1. 137, *Quem quidem ego si sensero ... sed quid opus est verbis?* Ov. *Her.* 12. 207, *Quos equidem actutum ... sed quid praedicere poenam Attinet ..*

Muttito modo, 'only dare to say one word.' See Note on 1. 1. 227.

23. **nequiter**, 'poorly.' **expedivit**, 'turned out,' intransitive, as *Prol.* 5, where see Note. **paene**, not a litotes for *prorsus*, as Ussing says. There is a litotes in *nequiter*, none in *paene:* he nearly came off poorly, in that he narrowly escaped having his head broken.

24. **verum**: resumptive like *sed*, 5. 1. 58. **quod**: 'touching the matter you spoke of.' This *accusative pendens* is very common in the comic writers and in Cicero's Letters. See Roby, vol. 2. § 1749.

25. **clanculum**, 'on the sly,' a comic adverb: also as preposition, *clanculum patres*, Ter. *Ad.* 1. 1. 27. **legione**, *Prol.* 133. **subrupui**, 'I stole this service for you' (*subripio*, of which the old form was *subrupio*).

26. **ex me primo [ut] prima scires.** Although Plautus often omits *ut*, he, I think, limits this to verbs of commanding, permitting, wishing, and probably the insertion of *ut* is right. See note on *Prol.* 12. **rem ut gessissem publicam**, 'how I had served my country.' *Gerere rempublicam* is often limited to military conduct. Liv. 2. 64, *Et in Volscis respublica egregie gesta, tum ducis tum militum opera.*

27. **enarravi.** The preposition denotes detailed narration; *ordine* is often joined to *enarrare*, denoting detail still more clearly.

28. **Non facerem**, 'I would not have done it.' The imperfect is just as common as the pluperfect subjunctive in the apodosis of a hypothetic sentence referring to past time. This usage seems especially common in colloquial Latin. It follows either another pluperfect or an imperfect in the protasis. Instances of the former: Ter. *Ad.* 2. 1. 24, *Si attigisses ferres infortunium. Hec.* 4. 2. 29, *Non, si rediisset ei pater veniam daret? Bacch.* 4. 3. 29, *si hercle unam pecavisses syllabam Fieret corium tam maculosum quamst nutricis pallium.* Instances of the latter: *Aul.* 4. 10. 12, *ni vellent non fieret. Aul.* 3. 2. 25, *ad focum si adesses Non fissile haberes caput. As.* 3. 3. 88, *Numquam hercle facerem, genua ni tam nequiter fricares.* See Sonnenschein in the Classical Review, vol. i. Nos. 5, 8. He finds, he tells me, twenty examples of pluperfect, nineteen of imperfect in apodosis in Plautus.

palpo, 'with a pat' or gentle stroke. *Palpo percutis Merc.* 1. 2. 42. *Pseud.* 4. 1. 35, *mi obtrudere non potes palpum.*

29. **persentiscat**, 'find it out,' used by Terence, *Heaut.* 4. 5. 21, 5. 1. 43, in this same sense, of 'getting wind' of a thing, sought to be kept secret, 'smelling a rat.'

30. **praevortere** and **praevorti** are much used by Plautus, of attending to one thing in preference to another; 'that I regarded my wife before my country.' It is used with an accusative and an ablative with *prae* here; more commonly with acc. and dat., as *Pseud.* 1. 3. 59, *pietatem amori praevortere*, and in this construction it is used by Cicero and Livy. It is used also with the dative only, *Merc.* 2. 3. 40, *mandatae rei; Pers.* 5. 2. 20, *praevorti litibus*, a construction which is also classical. It is also used with the simple accusative, as infra,

2. 2. 39, *id te serio praevortier*, and this usage again appears in the best authors. It is also used with adverbs, as Hor. *Sat.* 1. 3. 38, *Illuc praevortamur, amatorem quod amicae Turpia decipiunt caecum vitia.* Other usages are 'to pre-occupy,' 'to seize before another,' as *praevorto poculum*, *Mil.* 3. 1. 59; and 'to outstrip,' as *ventos*, Virg. *Aen.* 7. 807.

31. ex, 'owing to,' as *ex amore*, 43 infra. concinnas, 'you render,' 'make.' This verb, which properly meant 'to put neatly together' (*concinnus* 'neat'), is used in the old writers in various ways. When used with adjectives or participles, as here, it means to put in a certain state. *Capt.* 3. 4. 69, *me insanum concinnat verbis suis;* Id. 4. 2. 38, *Tum lanii autem, qui concinnant liberis orbas oves; Stich.* 2. 1. 13, *tranquillam concinna viam.* We should, I think, write Naevius, ap. Non. 90. 27, thus:—

Transit Melitám Romanus exércitus, insulam íntegram
Urit populátur; vástam rem hóstium comcínnat.

See Wordsworth, *Frag. and Spec.*, p. 294. In the last line, *Urit, populatur, vastat: rem hostium concinnat* is usually read with the MSS., and *concinnat* is translated, 'makes a clean sweep of'; but there is no instance of the word being so used: whereas *concinnare vastam* = *vastare* is, as we see, the regular construction. With the simple accusative *concinnare* means 'to arrange,' as *c. struices*, 'to set out piles of eatables,' *Merc.* 1. 1. 26; *c. lutum*, 'get ready mortar,' *Rud.* 1. 2. 8; *c. aream*, 'get ready a fowling floor,' *Asin.* 1. 3. 64.

32. corrumpe. *Merc.* 3. 1. 3, *oculos corrumpis tales*, 'you are spoiling those beautiful eyes' crying. Ov. *Am.* 3. 6. 57, *Quid flet et madidos lacrimis corrumpis ocellos?*

Id 'actutum' diu est. Using quotes *Most.* 331, *Iam revortar.* PH. *Diust 'iam' id mihi.* Cf. Prop. 2. 22. 14, *Quod quaeris 'quare' non habet ullus amor*, 'Love has no "why."' Ter. *And.* 2. 1. 14, *Interea fiet aliquid spero.* BY. *Id 'aliquid' nihil est. Ad.* 3. 2. 26, *quid istuc 'prorsus' ergost?*

33. sentio, ironical, 'so I perceive.'

35. tempus it, 'the time is getting on.' Cf. Ov. *Am.* 1. 6. 24, *Tempora noctis eunt: excute pone seram; Pseud.* 1. 3. 12, *It dies: ego mihi cesso; Merc.* 5. 2. 32, *sol abit;* Catull. 61. 84, *Sed morare: abit dies.* These passages show that *ire* and *abire* were used of time rapidly passing by; and there being an omission of the verb after *tempus*, it may be as properly filled up by *it* as by *est*: indeed more properly, for *tempus est* wants an infinitive expressed. *Pers.* 4. 7. 14 is no exception: *Quid, si admonuam?* VIR. *Tempus est*, for there an infinitive is to be supplied out of *admonuam*. *It* = *eit* is long in Plautus.

36. illi = *illic*, an alternative form.

38. Facis, ut alias res soles. The gift at once puts Alcumena in a good humour.

39. ecastor, 'so help me Castor,' a woman's oath. We are told by Gellius that women never said *mehercule* nor men *ecastor*. Passages where the MSS. put *ecastor* in the mouth of a man, as *Asin.* 5. 2. 90; *Cas.* 5. 4. 13, have been, or should be, changed. condignum: always used by Plautus in the sense of *congruens, conveniens:* 'a gift which is worthy of the giver.' He is especially fond of the adverb *condigne: condigne te, Cas.* 1. 43; *condigne ut mos est meretricius*, 'quite in keeping with,' *Men.* 5. 5. 8. Here *condignum* is equal to *tale. Condignus* is generally used in disparaging comparisons, but this passage shows that that was not so always.

43. admodum quam. Using quotes Gell. 19. 9. 10, *Voce admodum quam suavi. Quam* is used as an intensive particle both by itself and joined with other words denoting excess: *admodum, per, nimium.* The idiom is thought by some to be derived from an ellipse denoting surprise, which is sometimes supplied both in Greek and Latin, as in such phrases as *θαυμάσιον ὅσον, θαυμαστὸν ὅτι, mirum quam, immane quantum.*

44. Numquid vis. The common formula of farewell: 'have you any commands.' Hor. *Sat.* 1. 9. 6, *Numquid vis occupo*, wanting to get rid of the bore. The formula, although polite, often laid open the door to a very rude reply. Ter. *Ad.* 3. 2. 78, SY. *Num quid vis?* DE. *Mentem vobis meliorem dari. Men.* 2. 2. 53, *Numquid vis?* ME. *Ut eas maximam in malam crucem.* Here a reply of an unexpected sort is made. tamen: as Using remarks, *tamen* in this sense often occupies the last word of the sentence. He quotes *Capt.* 1. 2. 84; *Epid.* 3. 3. 45; 3. 4. 97; *Mil.* 3. 2. 51; 4. 7. 31; *Poen.* 5. 2. 124. In this respect, as well as in its force, it resembles ἀλλ'

δμων. The construction is *ut quom absim me ames tuam, absentem, tamen* (*me ames*). Virg. *Aen.* 4. 329, *qui te tamen ore referret;* where *tamen* refers to *absentem* mentally understood.

45. **lucescit hoc iam.** The same phrase is used Ter. *Heaut.* 3. 1. 1. Cf. *Curc.* 1. 3. 26, *Hoc quidem edepol haud multo post luce lucebit; Mil.* 2. 2. 63, *lucet hoc inquam.* The pronoun *hoc* in this phrase seems to have combined with the verb to express the idea of present daylight. The verb, though *hoc* is technically the nominative to it, does not lose its impersonality, nor is *caelum* to be understood with *hoc*, although *hoc* is of course used *δεικτικῶς*.

46. **etiam, 'yes'.** Plaut. *Most.* 4. 3. 7, *Numquid processit ad forum hodie novi?* St. *Etiam.* Cic. *Acad.* 4. 32, *Aut 'etiam' aut 'non' respondeat.* So in mental reminders, Cic. *Att.* 7. 3. 12, *Ecquid superest? Etiam,* 'Oh yes!' **Licet,** 'very well', 'all right,' a common Plautine formula. See *Rud.* 4. 6. 8 *seqq.*, quoted by Tyrrell on *Mil.* 2. 6. 56.

47. **prius tua opinione hic adero: bonum animum Alcumena, habe.** I have inserted *Alcumena* with my eyes open. It is a law that neither an Iambic trimeter nor a trochaic tetrameter may end with two Iambic words, or with an Iambic word preceded by a Cretic. See on *Prol.* 46 supra. The object of this was evidently, as Ritschl has stated in his preface, to avoid strongly placing the accent in two words consecutively on the last syllable. The verbal accent never stood on the last syllable in Latin. In writing metre it was, however, obviously impossible to avoid this, but in some measure to alleviate it, when the last word was an Iambus, it was provided that the word before should not be one, nor should be a Cretic. But I hold against Luchs that this did not apply to words which became Iambic or Cretic words *by elision;* for the obvious reason that the verbal accent and the metrical accent there coincide. Therefore there is no objections to such lines as these: Ter. *Heaut.* 2. 3. 63:

Ubi dicimus redisse te et *rogare uti.*

Aul. 2. 4. 16:

Solet ire coctum. Tum trium *litterarum homo,*

testified by all MSS.

48. **die,** dat., see 237 supra.

49. **inlucescat,** 'shine upon,' transitive as *Bacch.* 2. 3. 22, *Volcanus Luna Sol Dies di quattuor Scelestiorem nullum inluxere alterum.*

luce clara et candida: the only passage in Plautus where *lux* is feminine: it is masculine in *Capt.* 5. 4. 11, *lucis tuendi; Cist.* 2. 1. 49, *cum primo luci* (so Ter. *Ad.* 5. 3. 55); *Aul.* 4. 10. 18, *luci claro.*

50. **longior.** The termination *-or* is invariably lengthened in Plautus, when the genitive is *-ōris.*

51. **disparem,** 'that I may make an even distribution. *Disparare* is a Plautine verb; Rud. *Prol.* 10, *Is nos per gentis alias alia disparat,* where it is spoken of Jupiter arranging the positions of the stars. The meaning of the passage, as I have arranged it, is that in order to bring back the hours of dawn and sunset to their proper place, Jupiter is obliged to shorten *the day* by the time the previous night had been prolonged. The passage is very much disputed. I have little doubt that I am right in changing *hac* to *haec*, and in reading *disparem;* but I am uncertain as to the rest of the passage. I formerly wrote it thus:—

Atque quanto, nox, fuisti longior, haec proxima
Tanto brevior *nox* ut fiat faciam, ut aeque disparem,
Et die e nocte accedat.

According to this view the passage would mean that he would shorten *the next night,* to compensate for the inordinate lengthening of the past night. And this sense is much preferable, but it involves the change of *dies* to *nox.* It is, however, possible that *dies* was a correction of a transcriber, who thought *dies* wanted to contrast with *nox.*

Mr. Purser suggests placing a full stop at *disparem,* and reading *En / dies e nocte accedit /* which seems feasible.

ACT II. 1.

Amphitruo, accompanied by Sosia, is on his way from the harbour to his home. He has heard Sosia's strange story of his having been driven away from the house by his double, and expostulates with him.

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1. **secundum**, 'after me.' *Stich.* 3. 1. 46, *Ite hac secundum vos.* In these passages it is used adverbially, but often with an acc., 'behind,' 'after,' 'along.' Sulpic. ad Cic. *Fam.* 4. 12, *secundum aurem*, of a blow 'behind the ear'; Cic. *Att.* 3. 12, *secundum comitia*; *Rud.* 1. 2. 68, *secundum litus*, 'along the shore.'

2. **quam ob rem.** *Quam* is invariably elided in *quam ob rem*, and *me* (or *id* after *quam*) or some such word must be inserted.

4. **Eccerĕ**, 'look you there.' *Eccere* or *ecere* may mean by Ceres, as Festus says (cf. *ecastor*). Corssen supposed it to be derived from *ecce re*, 'see here in fact.' Mr. Bury has suggested it is an imperative from a verb *eccor*, and that *ecce* was an imperative from *ecco*. The quantity of the last syllable is against this. It occurs six or seven times in Plautus. **tuatim**, 'just like you.' Nonius and Charisius explain *tuatim* to mean *tuo more*. This is the only passage where *tuatim* is found. *Nostratim*, which Charisius quotes as a parallel form, is not found anywhere.

6. *quid est*, '*interrogatio indignantis*,' Ussing, who refers to 2. 2. 103 infra, and other passages. **quomodo** has a like force; see 4. 2. 4 infra.

9. **loquăr.** See on *Prol.* 38.

13. **Malum quod tibi di dabunt**, 'the gods will punish you for this.' *Quod* = 'in regard to which matter,' in effect = *propter quod*. This *quod*, which is really an accusative of respect or reference, is common in imprecations. Ter. *Phorm.* 5. 8. 83, *malum quod isti di deaeque omnes duint. Pseud.* 4. 7. 29, *Most.* 3. 1. 126. Ussing is wrong when he says *malum quod* is for *malum aliquod*, 'some evil.' **dabunt**: the future is used in imprecations and blessings, as stronger than an optative: cf. *As.* 3. 3. 33, *dabunt di quae velitis vobis.* **hodie**, 1. 1. 244.

14. **in manu**, 'in your power.' A phrase sometimes used with extreme grace by Plautus, as *Trin.* 1. 2. 67:

> Est atque non est mi in manu, Megaronides:
> Quin dicant non est: merito ut ne dicant, id est.

Cf. Ter. *Hec.* 4. 4. 44, *Uxor quid faciat in manu non est mea*; Cic. *Fam.* 14. 2, *haec non sunt in nostra manu.*

20. **tua ex re.** *Ex* seems to mean 'touching,' 'concerning,' 'in respect to,' 'in point of': 'what harm have I done, touching your concerns?' The phrase is the same as the ordinary *e re esse*, but differently used: *e re* generally means 'for the advantage of,' as in Ter. *Phorm.* 5. 7. 76, *Non hercle ex re istius me instigasti*, but this passage shows it was originally a neutral phrase, and denoted neither harm nor good, merely 'to touch a person nearly.' Ussing says *tua ex re* here means *ex ea ratione qua tuas res gessi*, 'what punishment have I deserved from my conduct of your affairs?'

21. **etiam**, 'actually,' 1. 1. 222 supra. **ludos facere**, with an accusative, is frequent in Plautus = *ludificare.*

22. **merito meo.** I have inserted *meo*, which may easily have dropped out after *merito*, in preference to adopting *non* from J, a manuscript which in no case has preserved independently a correct reading, save by conjecture. With the reading in the text **si id ita factum est** means 'if I have been making fun of you': with *non* it would mean 'if what I say did not happen.' For *merito meo* cf. 1. 1. 27; *Aul.* 2. 2. 75; *Capt.* 5. 2. 18: *merito tuo*, *Asin.* 1. 2. 12; 3. 2. 14; 5. 1. 7, etc. The phrase is frequent.

25. **ita essem**, i.e. *ebrius*, 'I wish I was.' **optas**: point will be given to Amphitruo's retort if we remember that *optare* meant (Reid on Cic. *Balb.* § 9) to wish for a thing difficult of attainment.

26. **tu istic**, 1. 1. 212 *supra.*

28. **quid hoc sit hominis?** 'what am I to make of this fellow?' 'what sort of a fellow may this be?' So infra 2. 2. 137. The use of the potential *sit* is rare, but cf. *neque ulla videatur magis*, 5. 1. 8: Hor. *Sat.* 2. 1. 15; 2. 4. 35; 1. 4. 69; *Ep.* 1. 4. 8. **sit**, however, here may be subjunctive, not potential, depending on an expression of wonder understood (*miror*) *quid hoc sit hominis.* The form of the phrase *hoc hominis* increases the expression of perplexity on the part of the speaker. So Ter. *Eun.* 3. 4. 8, *Quid hoc hominis, quid hoc ornatist?* Ibid. 5. 1. 17, *Quid illuc hominis est?* This material or specifying genitive is extremely common in colloquial Latin. Nouns of all genders are joined to *hoc* and *quid.* With *hoc hominis* compare *monstrum hominis*, *Eun.* 4. 4. 29; *monstrum mulieris*, *Poen.* 1. 2. 61; *frustum pueri*, *Pers.* 5. 2.

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67 (a bit of a boy); *hallex viri*, *Poen.* 5. 5. 31 (a Tom Thumb of a man); *flagitium hominis*, *Men.* 3. 2. 24; *scelus viri*, *Curc.* 5. 2. 16. Ussing has probably long ere this abandoned his conjecture.

37. proinde ac: so the mss. Plautus generally has *proinde ut*: see on 2. 2. 53.

40. erum. Probably rather pronounced *er'm* than scanned as a pyrrhic. So *Asin.* 2. 2. 14, *Erum in obsidione linquet inimicum animos auxerit*, where LG unnecessarily read *eros* with Niemeyer: *Asin.* 2. 4. 79, *Quid verbero? Ain tu furcifer? erum me fugitare censes? Asin.* 3. 3. 111, *Perii hercle vero: si quidemst decorum erum vehere servom | Incende.* In all these passages *er'm* should be pronounced, and in several others. See note on *prospere*, 1. 2. 1. delirantibus: Plautus is rather fond of this word. The derivation from *lira*, a ridge or furrow, is certainly right, but no doubt the idea that it represented λῆρος gave it its extensive use.

42. ultro, 'to boot.' fieri in Plautus, when it stands at the end of an Iambic or Trochaic line; also in Bacchiac metre as above, vs. 17; elsewhere *fieri*, as usual, 48 infra. So *fierem*.

47. argumentis puta, 'discuss with arguments'; so *putare* is used in the phrase *putare rationes*, to go over accounts. *disputare* would be the regular word.

49. illi = *illic*.

50. hilo mirum magis, 'one jot more wonderful.' Lucret. 5. 1409, *Et numerum servare recens didicere, neque hilo Maiorem interea capiunt dulcedinis fructum.* The passages referred to in Crit. Note are *Truc. Neque mea quidem opera umquam hilo minus propere quam potest peribit.* There can be no doubt that Lambinus was right there in reading *hilo minus* for *nihili omnibus*. *Asin. Mea quidem hercle opera hilo liber numquam fies ocius*, where the mss. omit *hilo*.

54. sedimus. I doubt this word: first, because the perfect tense is rare with *dum*; secondly, because *sedimus*, though a proper word to denote a siege, is a highly improper word to denote a pitched battle: if sound it means 'while we were encamped'; but *cernimus*, 'while we were fighting,' seems more probable.

56. lac lactis. Another proverb with the same import is given *Men.* 5. 9. 30, *Neque aqua aquae neque lacteī lacti, credo mihi, usquam simile*. Ritschl holds that Plautus and Terence only used the genitive with *similis*, *Opusc.* 2. 570, 579. He changes the mss. wherever they exhibit the dative; and as in most cases the letter *s* follows *lacti*, the change to *lactis* is not violent, while the omission of *s* in these passages might have supplied a false example, inducing copyists to allow the dative in other passages. Ussing adheres to the mss. I follow Ritschl with hesitation. lac: the full form of *lac* is *lacte*, which appears several times in Plautus.

57. ut, 'when,' 'after that.'

58. illo, thither. Cf. *quo*. *illoc* (later *illuc*) is a lengthened form of *illo*: so *hoc* is old Latin for *huc*.

60. mala manu. Amphitruo says some wizard has bewitched Sosia.

61. obtusus, 'mauled.' *Obtusus* is regularly used of a person whose face has been mauled in a fight. *Cas.* 5. 1. 9, *obtuso ore senem*. Lucil. 1099, *optuso ore pugil*. In Propert. 3. 16. 9—

> Peccaram semel et totum sum portus in annum,
> In me mansuetas non habet illa manus.

portus, the reading of the best ms., is perhaps derived from *optus*, written by mistake for *optusus*.

65. Mihi quidem uno te plus etiam est quam volo, 'I have one more slave than I wish in having you.' *uno* and *te* are probably in apposition. *uno* is the ablative of difference.

68. faciam ut, used here in the sense of *faxim* supra, 'I'll warrant you'll find.'

72. licitum est. Plautus is rather fond of this form for *licuit*; so *libitum est*.

75. quid ais, 'I say,' 1. 1. 210 supra.

76. Ibi forte istum si vidisses. This expression probably depends on *mirabar* understood, 'I was wondering if you had seen some Sosia in your sleep.' Cf. Ter. *And.* 1. 2. 4, *mirabar hoc si sic abiret*. Ibi, 'and then,' much the same as *in somnis*; 1. 1. 94, *ibi nostris animus additus est*; 2. 2. 106,

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Ubi primum ted ibi sensisti mulier impliciscier? Fortasse governs an accusative and infinitive in Plautus. Hence Ussing's conjecture. He defends it by *Asin.* 37, *Ubi fit polenta te fortasse dicere*; *Epid.* 293, *Ad quadraginta fortasse eam posse emi minimo minis*; *Merc.* 770, *Fortasse te illum mirari coquom.* In these passages the accusative is expressed. It is understood in *Poen.* 1007, *Fortasse medicos nos esse arbitrarier.* This is a good conjecture, but the text is probably sound. See on vs. 28 supra.

77. somniculose, the second syllable is long, as in *meticulosus, pediculosus, febriculosus.* Cf. Mart. 3. 58, *Somniculosos ille porrigit glires*, a season, 'sleepy dormice.'

80. quis homo: 1. 1. 155 supra.

81. blatis = *blateras*, 'prate.' The dictionaries make the present *blatio*, but only the 2nd sing. is found. It occurs three times in Plautus, *Curc.* 3. 8. 2, *Epid.* 3. 1. 13, and it is uncertain whether the present is *blato* or *blatio.* The form *blato, blatas* is given in glossaries.

83. istuc ... exquisite est opus: 1. 3. 7, supra.

84-87. Ussing notices the blemishes in these verses, and condemns them as spurious. He says (1) that Amphitruo is not, in his present state of mind, likely to trouble himself about giving a command about his property on the ship. (2) That he would not, in the same breath, tell Sosia to follow him, and to see to landing the moveables; (3) that Sosia had drunk no wine, and the last line but one implies he had. (4) That the suspected verses abound with faults, *et numerorum et orationis vitiis abundant.* The last statement is exaggerated, but the three first arguments will incline the reader to agree with Ussing.

84. iam precedes *imperavi* in the mss., but transpositions of pairs of words are very common in the Plautine codices.

85. comparesant. The general use of *comparere* is 'to be forthcoming.' Here the meaning must be 'that there may be something to show for your commands.'

86. I would read interbibi for ebibi to cure the hiatus. Cf. *Aul.* 3. 6. 22, *Quae mi interbibere sola si vino scatat Corinthiensem fontem Pirenem potest.* simitu = *simul*, very common

in Plautus. The medial syllable was formerly supposed to be short, and Bothe and Weise altered all the passages which this theory did not suit. Kampmann was the first to demonstrate the true quantity in modern times. So a preconceived notion caused Bothe to spoil *Men.* 3. 1. 26, *Tantas struices concinnat patinarias*, by placing *Et* before it. A more glaring instance still is the view commonly held that *dīrectus* is a triayllable, involving numerous and sometimes large alterations of five or six out of thirteen passages, instead of a trivial alteration of only one, *Trin.* 2. 4. 56, where *hinc* should be omitted. As to the form *simitur*, proposed by Ritschl, it is only known from one or two inscriptions, probably centuries later than Plautus (Orelli 2863, Mommsen *Neap.* 423), and there is no trace of *simitur* in any ancient writer.

ACT II. 2.

Alcumena, in front of her house, laments her supposed husband's departure. To her enter Amphitruo and Sosia. She is surprised by Amphitruo's sudden return: he is amazed by her cold reception, and still more by her story. He announces his intention of divorcing her: but first he determines to seek out Naucrates, his fellow passenger, a relation of Alcumena, and confront his wife with his denial of her story.

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1. satin = *nonne*, as often. res voluptatum = *voluptates*, a periphrastic expression to which I know no exact parallel in Latin. It is probably, as Muretus says, a translation of τὸ χρῆμα τῶν ἡδονῶν. Cf. Arist. *Nub.* 1, ὦ Ζεῦ βασιλεῦ τὸ χρῆμα τῶν νυκτῶν ὅσον. Ussing takes *parva res* = *exigua pars*, 'what a small share of pleasures there is in life.'

2. praequam, 'compared with': generally joined with relatives. *Aul.* 3. 5. 33, *Sed hoc etiam pulcrumst praequam sumptus ubi petunt.* Also without relatives, *Most.* 4. 2. 65; *Nihil hoc quidemst Triginta minae praequam alios dapellis sumptus facit.* Its use is much the same as of *praesut*, 1. 1. 220 supra.

ita quoique comparatumst. This colon is in the metre called Ionic ἀνακλώμενος; one of the most favourite variations of Ionic metre in both Greek and Latin: it consists of a third Paeon ⏑ ⏑ — — followed by a second Epi-

trite — ⏑ — —. Cf. for instance Aesch. *Prom.* 397 *seqq.* (*e.g.* *νοτίοις ἔτεγξα ταγαῖς*), Eur. *Bacch.* 519 *seqq.* (*e.g.* *σὺ δέ μ' ὦ μάκαιρα Δίρκα*), Ar. *Ran.* 344 seqq. (*e.g.* *φλογὶ φέγγεται δὲ λείμων*). This was a favourite metre with Varro; and Catullus wrote the whole Attis in what is practically the same metre, viz. the Galliambic. homōnum. This form, necessary here to complete the Bacchius, is testified by Priscian, 683, *vetustissimi ... etiam homo homonis declinaverunt.* He cites Ennius (183 Mueller):

Volturus in spinis miserum mandebat homonem,

in which passage the MSS. of Charisius give *hominem.* This declension will be found to remedy many passages in Plautus, and Leo appears quite right in introducing it here. Brix has often introduced it in the plays edited by him. The only passage in Ribbeck's edition of the comic fragments where it appears is in Novius, *Togularia* (88 Ribb.):—

Abíte, deturbáte saxo, homónum quisquiliaé! Quid est?

where the MSS. of Festus give *homo non.* This, as well as the scansion, points to Ribbeck's conjecture.

3. ita dis est placitum MSS., which Spengel and Brix retain, scanning *itā:* ita divis est placitum, Leo, who with Mueller rejects that scansion. I hope the reader will not expect me to decide finally points like these where excellent scholars differ. By reading divis I have ranged myself on Mueller's side, who holds that all the passages where the MSS. exhibit *itā* are false readings. They are not few; a list is given in Mueller's *Plaut. Prol.* p. 14. In all of these, however, where *ita* is an Iambus, the text is probably corrupt, and is capable of easy emendation; for instance, no one would think of quoting *Asin.* 1. 1. 3 to support *itā: Ita te obtestor per senectutem tuam,* where *ted* has long since been introduced. The only passage where *ita* probably was written as an Iambus is Cist. *Arg.* 10:—

Itāque lege et rite civem cognitam,

but written, not by Plautus, but by the author of an Argument, who, misled by false readings, thought he was justified in making Plautus write *itā.* Brix on *Capt.* 3. 2. 3 allows *itā* in Bacchiac and Cretic metres, but Mueller shows there is no ground for this distinction. For *divi* cf. 5. 1. 69: *Aul.* 1. 1. 11.

5. domo: *οἴκοθεν,* 'of myself,' a common phrase; *domi habere* is 'to have about one,' 'of one's own.' The ablative is probably right, of the source. *domo petes* is found in Cic. *Fam.* 7. 25: *domo quaerendum remedium.* Id. *Cluent.* 9. 27. See Tyrrell's note on *Mil.* 2. 2. 39.

7. dudum hinc ante lucem. Cf. vs. 67 infra, *Nam dudum ante lucem et istunc et te vidi;* 2. 1. 55, *Nam ut dudum ante lucem a portu me praemisisti domum.* *Poen.* 1. 2. 104, *iam dudum ante lucem ad aedem Veneris venimus.*

8. abest quem ego. *quem* is not elided, but shortened before *e*, the last syllable of a bacchius being in arsis, as well as the second, and *quĕm* ĕ are = the last syllable of the bacchius resolved.

10. quom. The regular Plautine particle after verbs of congratulation, praise, and the reverse, *Men.* 5. 9. 87, *Quom tu es liber, gaudeo, Messenio;* *Capt.* 1. 2. 48, *Laudo malum quom amici tuom ducis malum.* Ussing quotes Cic. *Fam.* 9. 14. 3, *gratulor tibi cum tantum vales;* Id. *Mil.* 36. 99, *Te quidem, cum isto animo es, satis laudare non possum.* He truly remarks, however, that as *hoc* precedes, we might rather expect *quod* for *quom* here; but he quotes the parallel *Bacch.* 334, *Istuc sapienter saltem fecit filius, Quom diviti homini id aurum servandum dedit;* and Ter. *Phorm.* 967, *hoc fretus quom e medio excessit.* So in Greek ὅτε is used, Arist. *Ach.* 400, *ὦ τρισμακάρι' Εὐριπίδη Οὐ' ὁ δοῦλος οὑτωσὶ σοφῶς ὑποκρίνεται*; and *Ran.* 20, Blaydes has adopted my change of ὅτι to ὅτε, *Ὦ τρισκακοδαίμων ἄρ' ὁ τράχηλος οὑτοσί Ὅτε θλίβεται μὲν τὸ δὲ γέλοιον οὐκ ἐρεῖ.* perduellis: here four syllables. See note 1. 1. 35.

11. vicit. This termination was originally long, and is repeatedly found so in Plautus and Ennius. Brix on *Mil.* 2. 2. 58 (*astitit*) quotes many instances. Even in the Augustan age many traces of this appear in the willingness of poets to lengthen, in caesural arsis, the last syllable of a verb ending in *-t.* Thus the only undoubted lengthening in caesural arsis in Propertius is 4. 1. 17, *Nulli cura fuit externos quaerere divos.* See my Note on Hor. *Sat.* 1. 9. 21.

14. abitus, 'his goings away.' Alcumena speaks generally.

15. victor clueat, 'be hailed conqueror.' *Clueo* is properly

the same word as *κλύω*, but whether it was directly adopted from the Greek, or only a sister word, I do not know. If adopted, it was adopted very early, as its derivatives *cliens* and *inclitus* show. The idiom in which *κλύειν, ἀκούειν—clueo, audio*—meant 'to hear oneself called,' 'to be called,' was a favourite one in both Greek and Latin. Aesch. *Prom.* 868, *κλύειν ἀναλκὶς μᾶλλον ἢ μαίφονος.* Soph. *Trach.* 414, *μῶρος δ' ἦ πάλαι κλύων σέθεν.* Soph. *Oed. Col.* 988, *ἐν τοῖσδ' ἀκούσομαι κακοῖς.* Dem. 241. 13, *νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσι; Trin.* 2. 2. 31, *Qui animum vincunt, quam quos animus, semper probiores cluent; Epid.* 2. 2. 5, *Senati qui columen cluent;* Hor. *Ep.* 1. 7. 7. *Rexque paterque audisti coram;* cf. Ibid. 1. 16. 17; *Sat.* 2. 6. 20; Prop. 2. 34. 83, where nothing will persuade me that Propertius did not write *Nec minor his audis.* Lucretius uses *cluere* almost = *esse*, 1. 449, *Nam quaecumque cluent*, 'all things which exist, which have a name,' Munro.

16. **praemiorum.** In the interval between my printing my Critical Note and penning these lines, the author of this emendation *ad plures se penetravit*, and it will not be out of place if I here express the deep regret that I feel at the early death of one of the most accurate Plautine scholars in our land.

17. **anteit,** dissyllable, perhaps written *divisim: ante it.*

19. **patria hac et prognati tutantur, servantur.** I have inserted *hac.* Seyffert's law that every Bacchiac line must have a pure bacchius in it, does not seem to me capable of proof any more than that an anapaestic dimeter must have one pure anapaest. **tutantur,** passive, 3. 2. 3 infra. Nonius quotes *tuos qui celsos terminos tutant* from Naevius (20 Ribb.), and *Tu mulier tege te et tuta templo Liberi* from Pacuvius (298 Ribb.).

22. **edepol.** It is hardly necessary at this time of day to warn the student against supposing the first syllable of this word to be long. What *ede-* is derived from is uncertain, it certainly is not from *aedem.* It is probably the same as *e-* in *ecastor*, the first syllable of which is long. I mean *ĕde-* is in *ecastor* contracted into *ĕ-*.

25. **There is not sufficient reason for changing the rare**

inductu to the common *ductu.* *ductu* is more general, inductu is 'leading into fight,' 'leading *on.*' Cf. *inducere*, 1. 1. 87.

25. **coetu,** 'engagement,' the only passage where it is used in this sense. Cf. *concurritur*, Hor. *Sat.* 1. 1. 7, and our 'joining battle.' Cf. Ter. *Phorm.* 2. 2. 32, *Prima coitiost acerruma.*

26. **certe enim,** 'yes, I know for certain.' *Enim* in old Latin often had an affirmative force, something like *nempe*, with which *enim* is etymologically connected. The illative force is latent, but it is going too far, in my opinion, to deny the existence of this illative or causal force in Plautus. Instances of the affirmative use are Plaut. *Most.* 3. 1. 24, *Quid tute tecum?* TRA. *Nihil enim* ('why, nothing'); *Cas.* 2. 5. 15, *Quid tu postea?* OL. *Negavi enim ipsi me concessurum Iovi.* Ussing quotes Ter. *Eun.* 1074, *Et lubenter vivis et enim bene lubenter victitas*, 'yes and'; Virg. *Aen.* 84, *Quam pius Aeneas tibi, enim tibi, maxima Iuno, Mactat*, 'to thee, yes to thee'; *Aen.* 10. 874, *Aeneas agnovit enim laetusque precatur.* Cf. *Georg.* 2. 509, *plausus, per cuneos geminatus enim*, 'aye, applause redoubled.' See Tyrrell's Note on *Mil.* 4. 6. 6; Brix on *Trin.* 3. 2. 79: it is especially used in the phrases *at enim, quia enim, non enim, nihil enim, certe enim, enim vero, enim iam.* It is, as Brix remarks, often used at the opening of a speech, hence it is called a *particula inceptiva* by Donatus on Ter. *Ad.* 2. 1. 14. **expectatum:** *expectatum advenire* (*ποθεινὸς ἐλθεῖν*). Pacuvius, 232 (Ribb.):—

Caelitum camilla, expectata advenis: salve hospita.

optato expands the idea of *expectatum:* this superfluity is a Plautine characteristic. **illi:** so amicae in next verse and uxori in 22. The dative after the past participle is not very common. In these instances there is an admixture of the ethical dative with the dative of the agent. I mean the construction is between, 'I will return expected *by* my wife,' and 'I will return expected to the delight of my wife.'

28. **hic quidem,** to be pronounced, perhaps written, *hĺquidem*, 1. 1. 263. **illic.** The MSS. give *ille*, but the trochaic division of a dactyl, *illĕ rĕ*, is not legitimate except at the beginning of a verse, while it is not usual in Plautus to make *ille* a pyrrhic unless a short monosyllable preceding together with the first syllable of *ille* forms either the arsis or thesis of a

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foot. Cf. *da ille* in the next verse, where *da ill-* forms the arsis. See Mueller, *Plaut. Prol.* p. 281. He prefers *ille huc*. But *illic* is often altered to *ille* in Plautine mss., and it is simpler to read it here.

29. aibat. Plautus uses both the older dissyllabic form, and the trisyllabic *aiebat*. The fact that the 2nd person sing. is *ais* (*Men.* 3. 2. 22) shows that *aio* was of the 4th conjugation.

32. qua gratia = *cuius rei gratia, qua de causa*. Ussing.

34. in mentemst, l. 1. 26 supra. The copyists here changed *est* to *venit*, forgetting the idiom, thus making the verse too long. Cf. 78 infra, where *in mentem* has been changed to *in mente*.

36. quom abeo. The historical present with *quom* is a usage of colloquial Latin. Ussing quotes, with other passages, the following: *Men. Prol.* 29, *Tarenti ludi forte erant quom illuc venit; Men.* 5. 9. 56, *Quot eras annos natus tum, quom te pater a patria avehit;* Ibid. 5. 9. 76, *Hunc censebat te esse, credo, quom vocat te ad prandium.* So Hor. *Sat.* 2. 3. 61, *cum Ilionam edormit;* Ibid. 277, *Marius cum praecipitat se Cerritus fuit?*

37. Quid tibist? 'what's the matter?' Exactly the French 'qu'avez-vous?' The phrase is a stock one. Ad aquam praebendam, for washing the newly born infant and mother. Ter. *Andr.* 3. 2. 3, *Nunc primum fac ista ut lavet.* Drawing water from a deep well is hard labour. commodum, 'just in time,' 'exactly.' Cic. *Att.* 13. 9, *Commodum discesseras heri cum Trebatius venit.* Cf. *Cas.* 3. 4. 3; *Stich.* 2. 2. 41; *Trin.* 5. 2. 12.

38. rationem ductare, 'are reckoning.' *Ductare rationem* is not found elsewhere, but *ducere rationem* is not uncommon. Lucil. 736 (Lach.), *Age nunc summam sumptus duc;* Cic. *Att.* 8. 11. ad Pomp. ad fin. *duxi meam rationem.* I do not understand Ussing when he says *putare* is nearer the mss. reading than *ductare*.

39. Scin quam bono animo sim. *Scin quam, scin quomodo*, are often used in threatening replies. See on l. 1. 200 supra. The indicative usually follows *scin quam*, but Ussing quotes *Bacch.* 4. 2. 12, for the subjunctive, *at scin quam iracundus siem?* situlam, a large bucket for drawing water.

40. numquam edepol tu mihi divini creduis post hunc diem, 'never trust me after this day in any sacred matter.' *Credere* is used with a genitive of specification, 'in the matter.' Cf. *Asin.* 2. 4. 53, *quoi omnium rerum ipsus semper credit; Bacch.* 3. 4. 5, *nam mihi divini numquam quisquam credwat; Truc.* 307, *numquam edepol mihi Quisquam homo mortalis posthac duarum rerum creduit.* The fuller phrase in which *quicquam* is expressed is found in *Asin.* 5. 2. 4, *Neque divini neque mi humani posthac quicquam adcreduas, Artemona, si huius rei me mendacem inveneris*, where the construction of *huius rei* with *mendacem* is really the same. *Poen.* 2. 20, *Quid ei divini aut humani aequomst credere?* Hence it is that the copyist has introduced *quicquam* here. divini: Ussing says the meaning is 'do not believe me when I swear by the gods.' Perhaps it is rather to be explained thus: *divini et humani* was a formula including all matters, sacred and profane, and was the original formula; then when there was not room to express both, *divini* was selected as apparently the more solemn of two, the meaning being as vague to the Romans as to the reader. creduis: subj. pres. from *credo:* the termination *-duis* is from the old form *duo* for *do* which is seen in *interduo, Capt.* 3. 5. 36: *concreduo, Aul.* 3. 6. 49, and in its own subjunctive *duim*. Plautus also uses the form *creduam, -as, -at*, and *accreduas*. So *perduis*, infra, 215, and *perduint*, very common in the phrase *di te perduint*.

41. occepso, i.e. *accepero*, a form which occurs vs. 92 infra, and may be the true reading here. animam omnem intertraxero, 'draw the very life out of the well,' *animam* put comically for *aquam*. intertraxero: cf. *interbibere*, to 'drink dry'; see 2. 1. 86 supra, and cf. the forms *interficio, interimo, intertrimentum*.

42. allegabo, 'appoint.' Ussing quotes *Stich.* 5. 3. 8, *Ceterum curando id allegavi.* It is strange that Lambinus preferred *alligabo*, 'tie to.'

44. speratam suam, 'his darling.' Nonius, p. 175, says that *speratum* meant *sponsum*, and quotes from Afranius, 174 (Ribb.), *speratam non odi (? novi) tuam*, and 175 (Ribb.), *cerve, nuntia venire et mecum meam speratam adducere*, as Ribbeck reads. Hence *speratam* not only declares how Amphitruo longed to see his wife, but conveys a tender

reminiscence of days of courtship. Cf. Ov. *Her.* 21. 59: *speratae cura puellae.*

45. **unam,** 'of all others': *unus* like *εἷς* is often joined with superlatives in this sense. *Most.* 4. 3. 44, *unus istic servos est sacerrumus. Capt.* 2. 2. 28: *Quod genus illist unum pollens atque honoratissimum.* **diiudicat,** the prefix of course denotes discrimination.

46. **quamque adeo,** 'yes and whom.' *Adeo* in Plautus often denotes 'further,' *Stich.* 1. 1. 12, *patrem tuum meumque adeo,* 'and mine too.' Literally, *adeo* means 'to that.' This may mean 'up to that,' and the senses 'until' and 'so very' come under this head. *adeo usque dum,* or *adeo dum,* means 'until,' as 1. 2. 10; *adeo* with adjectives 'to that degree,' as *adeo parcum,* 'so very stingy,' *Aul.* 2. 4. 36. But it is from the sense 'in addition to that' that most of the idiomatic Plautine usages of *adeo* are derived. *Atque adeo* is both intensive, 'what's more,' as *Pseud.* 1. 2. 60, *atque adeo ut frumento adfluam,* 'yes, that I should overflow with corn,' and corrective, as *Cas.* 2. 6. 14, Cl. *Tibi daretur illa?* St. *Mihi enim. Ah! non id volui dicere. Dum mihi volui, hwic dixi—atque adeo—* ('or rather') *dum mihi cupio—perperam Iamdudum hercle fabulor.* This meaning 'or rather' comes naturally out of the sense of 'what's more'; it occurs several times in Cicero, *Att.* 1. 17. 9, *princeps atque adeo secundus,* where see Tyrrell's note. *Verr.* 3. 27, *Si damnatus eris atque adeo cum damnatus eris.*

47. **haud vidi magis expectatum.** In this ironical phrase the adjective or participle is generally omitted. Ussing quotes *Capt.* 555, *At etiam te suum sodalem esse aibat.* Ty. *Haud vidi magis* (sc. *sodalem*). *Merc.* 714, *Haeres.* Ly. *Haud vidi magis* (sc. *haerentem*); *Poen.* 141, *Ignoscere id te mihi aequomst.* Mi. *Haud vidi magis* (sc. *aequom*). Hence all the modern editors with one consent punctuate at *magis,* wrongly, I think. We occasionally find an elliptical colloquial phrase fully expressed. Thus the phrase, *sed scin quomodo,* generally written in a curtailed form, is fully written *Aul.* 1. 1. 8, *At scin quomodo tibi res se habet.* *οὐ μὴ* in Greek takes the aorist subjunctive, and *δεινόν ἐστι* is understood; but we find the ellipse for once filled up, Plat. *Apol.* 16, *οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στῇ.* Such passages teach us not to be too hasty in cutting all passages where an idiom is found to one pattern,

and I have no doubt, if vs. 48 is sound, that *magis expectatum* are to be joined together. Ussing ejecta vs. 48 altogether.

48. **quiquam.** See Crit. Note.

49. **quom,** 2. 2. 10 supra. **pulcre plenam,** Shakespeare, *Winter's Tale,* Act 1. Sc. 1, "She is spread of late into a goodly bulk, good time encounter her."

50. **deridiculi gratia,** 'to make fun of me.' *Pseud.* 4. 5. 7, *Ego periurare mavellem me milies Quam mi illum verba per deridiculum dare.*

51. **dudum,** 'just now,' 'a short while ago.'

53. **proinde quasi,** 'just as if.' *Proinde* is much more common than *perinde* in this sense in Plautus. It is always a dissyllable in Plautus, and *proin,* which is a shortened form, is always a monosyllable. He most commonly joins it with *ut:* twice with *quasi,* here, and *Poen.* 4. 2. 23: once with *quam, Truc.* 2. 3. 3: twice according to the Palatine MSS. with *ac, Trin.* 3. 2. 33, and 2. 1. 37 supra, where see note. **quasi multo post videris,** lit. 'as though you had seen me long after,' i.e. as though it were long since you had seen me.

57. **revortimini.** The first syllable is lengthened. Cf. *rēclusit, Capt.* 4. 4; *rēcidit, Poen.* 5. 6. 32; perhaps *rēveniunt,* 1. 1. 33 supra. This archaic lengthening was preserved in the best ages in the case of *recido* and *reduco,* which were perhaps written (by the later authors) *reccido* and *redduco,* a doubling often preserved in the MSS. See Munro on Lucretius, 1. 228, who, when he says 'Plautus and Terence have always *redduco,*' only means that the first syllable is always long 'where the verse shows the quantity'; the MSS. never in Plautus give *redd-,* nor of Terence save that in one passage the Bembine had originally *redd-* in the perfect, but a *d* is erased. In Ter. *Ad.* 4. 3. 11, the first syllable of *relevo* is lengthened, and the MSS. show no trace of a double *l,* though Bentley read *rellevaris,* nor do they in Ter. *Phorm.* Prol. 21, *relatum,* though Donatus apparently read *rellatum.* *rē-* is for *red-,* which is preserved before vowels as in *redeo,* etc.

58. **auspicium commoratumst.** Cf. Liv. 8. 30, *In Samnium incertis itum auspiciis est: ... Papirius dictator ... cum ad auspicium repetendum Romam proficisceretur.* **commoratumst,** rarely transitive. Cf. *Pseud.* 4. 7. 31, *Me nunc commoror.*

continet, 'is it bad weather that keeps you back?' The present is here right, the perfect would be wrong, because, of course, if the bad weather was not now continuing, they would have started. See Note on *abstinei*, 3. 2. 45 infra. continet, 'keeps at home.' Virg. *Georg.* 1. 250, *Frigidus agricolam si quando continet imber.*

60. quam dudum, 'how long ago.' Ussing quotes *Trin.* 3. 1. 4, *Quam dudum istuc aut ubi actumst?* ST. *Ilico, hic ante ostium.* Ter. *Eun.* 4. 4. 30, *Quando?* DO. *Hodie.* PH. *Quam dudum?* DO. *Modo.* temptas = *captas*, 'trying to catch me in my words.' "Why tempt ye me, ye hypocrites," Matt. 22. 19, where 'tempt' comes from *temptatis*, the vulgate translation of πειράζετε. iam dudum: Amphitruo having asked *quam dudum*, Alcumena replies *iam dudum*, the whole emphasis of her reply being thus evidently thrown on *iam*, 'but now, a while ago.' Amphitruo takes her up as if she used *iam dudum* in its ordinary sense of 'long since,' and asked how can she say 'long since' and *modo*, 'just now,' in the same breath. This passage is discussed at great length by Langen, pp. 33-43.

62. te ut deludam contra lusorem meum. This depends on *censeo*: 'do you think it proper that I should try to fool you in return?' The best construction of *censere* is with *ut*. There should be a question stop at *abieris*. deliramenta, 'ravings.' Cf. *Men.* 5. 5. 21, and 2. 2. 96 supra.

65. dum edormiscat unum somnum, 'till she sleeps just one sleep.' *Unum* is used to justify *paulisper*. The general use of *edormiscere, edormire*, is not to sleep *out* a sleep, but to sleep *off* the effects of wine. *Rud.* 2. 7. 28, *Abeo hinc ut edormiscam hanc crapulam;* Ter. *Ad.* 5. 2. 11, *edormiscam hoc vili*, 'sleep off this drop of wine'; Cic. *Phil.* 2. 12, *Edormi, inquam, crapulam et exhala. Acad.* 2. 17. 48, *Cumque edormiverunt, illa visa quam levia fuerint, intelligunt.* But Horace uses *edormire*, of sleeping through a part in a play; *Sat.* 2. 3. 61, *Cum Ilionam edormit.*

Quaene vigilans somniat? The enclitic particle *ne* is often used in Latin, especially old Latin, thus, to give a reason for a statement expressed, or a thought implied. Priscian calls this an affirmative (*particula confirmativa*, 2. 101. 24, Keil), but he means, I think, rather that it is a strengthening than an affirmative particle. Mr. Minton Warren's paper in *The*

American Journal of Philology (2. 5) is well known; he regards this *ne* as an affirmative particle, originally the same as the interrogative *ne*, but specialized as an affirmative in this case.

There are three chief usages of this *ne*, (1) Joined to a relative giving a reason for a previous assertion controverted, or imagined to be controverted. In this case it is usually easy to trace the interrogative sense; (2) Iterating or echoing a previous interrogative *ne;* (3) Simply emphasising a statement, in which case it is generally joined to pronouns. In the two last cases the interrogative sense has quite disappeared. The following instances of (1) are cited by Ussing:—*Mil.* 13, *Quemne ego servavi in campis; Trin.* 358, *Quin* (i.e. *Quine*) *comedit quod fuit, quod non fuit; Epid.* 708, *Quamne hodie per urbem uterque summus defessi quaerere; Cist.* 481, *quaene infitias eat; Curc.* 700, *Quodne promisti; Rud.* 1019, *Quemne ego excepi in mari;* Ib. 272, *Quaene eiectas e mari simus;* Ter. *Phorm.* 923, *Quodne ego discripsi porro illis quibus debui;* Catull. 64. 180, *An patris auxilium sperem? Quemne ipsa reliqui Resperum iuvenem fraterna caede secuta? Coniugis an fido consoler memet amore? Quine fugit.* See Ellis on this passage. Cf. also Hor. *Sat.* 1. 10. 21, *O seri studiorum! quine putetis difficile et mirum, Rhodio quod Pitholeonti contigit?* It will be seen that *quine* takes either indicative or subjunctive, and so does *qui* when used alone in this sense. Instances of (2), where *nĕ* in a reply echoes a previous interrogation, are, *Trin.* 634, *Egone?* LE. *Tune* ('I forsooth?' 'You forsooth'—Warren); *Most.* 3. 1. 62, *Redditurne igitur faenus?* TR. *Redditurne abi* (the second *ne* being restored by Leo in keeping with Warren's view). *Pers.* 220, *Itasne? Itanest.* For instances of (3), where a statement is simply emphasised see Tyrell's *Miles*, ed. III., 2. 3. 38, *hocne miles si sciat.* 2. 6. 85, *egone si post hunc diem mutti vero.* See more in Sonnenschein's Note on *Most.* 2. 2. 76.

69. detulit, probably used with reference to the idea of a ship being brought into harbour. Cf. καταλθεῖν, καταγεσθαι.

70. huic (or *huiic*) is here a spondee.

71. velis ... facies. For this sequence of subjunctive in protasis, indicative in apodosis, see note on 1. 1. 296 supra. Langen, pp. 43-54, discusses this consecution at great length. velis: to be pronounced either *v'lis* or *vel's*. For this synalœpha

[redacted]

of the vowel either before or after *l* compare the ordinary scansion of *voluptas* and *Philippi*, which must either be pronounced *v'luptas* or *Ph'lippi*, or *volŭptas* and *Philippi:* if the latter it was because the speaker felt that he could if he chose slur the *l*. Cf. Incert. Frag. *ap. Quintil.* 9. 3. 57 (Ribb. i. p. 249, ed. 2), *Ex Tantalo ortus Pelops ex Pelope autem satus*, where *Pelops* must be pronounced *P'lops* or *Pel'ps*. So *malum*, 2. 2. 89 infra, is *m'lum* or *mal'm*. See remarks on *erum*, 2. 14. 1: on *prospere*, 1. 2. 1.

Bacchae bacchanti, 'a raving Maenad.' There are many allusions in Plautus to the Bacchae. Orgiastic meetings in celebration of the rites of Bacchus, in imitation of those supposed to be practised by his Greek devotees, and perhaps assimilated to the worship of the great mother, Cybele, seem to have been much in vogue throughout Italy at the end of the third century before Christ. Owing to the licentious and horrid practices which went on at these orgies the Bacchanalia throughout Italy were suppressed by decree of the senate B.C. 186, Livy, 39, 8-16. This *S. C. de Bacchanalibus*, one copy of which was fortunately found in 1640 at Tirioli, a village in the south of Italy, is well known as one of the most important monuments of early Latin we possess: Wordsworth, *Frag. and Spec.* p. 172, p. 416 *seqq.* We find allusions to these Bacchae in five plays of Plautus only: here, and *Aul.* 3. 1. 3; *Bacch.* 3. 14; 1. 1. 19; *Cas.* 5. 4. 10, 11; *Mil.* 4. 2. 25; 3. 2. 44. Probably all these plays were written not long before the suppression of the Bacchae, for in the few political or personal allusions made by Plautus it is always some condemned person or thing that is attacked. Such are the allusions to the imprisonment of the poet Naevius, *Mil.* 2. 2. 57: to the bad Latin of the Praenestines—*Truc.* 3. 2. 23, *Ut Praenestinis conia est ciconia; Trin.* 3. 1. 8, *'tam modo' inquit Praenestinus*—and their boastfulness, *Bacch.* 28: these allusions to the Praenestines being permitted, as Mommsen suggests, on account of some dissensions between Praeneste and Rome.

73. una resolvas plaga, 'you may pay her off at the cost of one blow,' that is to say she will be satisfied with inflicting only one blow on you. *Resolvas* as Ussing says = *absolvas*, 'pay her off,' 'gain a quittance.' This is the only meaning that will give a meaning to *una plaga*, for obviously it cannot refer to a blow inflicted on the Bacchante, as *obsequaris* shows,

and *feriet saepius* is thus properly contrasted with *una plaga*. *Resolvere* in Plautus is often used in the sense of paying off a debt. Ussing on *As.* 430, quotes *Epid.* 143, 348; *Men.* 913. He adds, Cato, *R. R.* 144, *Si quid redemptoris opera domino damni datum erit resolvito*, and Id. 149, *boni viri arbitratu resolvat.*

at pol qui: *qui*, perhaps originally an ablative, is added to particles of asseveration, as *edepol qui, quippe qui, at pol qui, hercle qui, ecastor qui, at qui.* Munro and Howard on *Lucr.* 1. 755, have vindicated *ut qui.* **certa res est**: other colloquial phrases meaning 'I am determined' are *certumst, consultumst, deliberatumst, stat mihi.*

78. in mentemst, 1. 1. 26 supra.

81. eo more expertem. *Expers* was not uncommonly used with an ablative in old Latin. *As.* 1. 1. 31, *expers metu; Pers.* 4. 3. 40, *ea res me domo expertem facit;* Sall. *Cat.* 34, *fama atque fortunis expertes;* Turpil. 157 (Ribb.), *expers malitiis.* The reading and meaning of Catull. 66. 67, where the MSS. give *omnibus expers unguentis*, is disputed. **offendere**, 'to come upon'; not so strong as *opprimere*, which is to 'surprise.'

82. illico, 'at once,' 'on the moment.' Like *ibi, illico* refers either to time or locality.

84. tetuli. Cf. the archaic *tetuni.* The MSS. nearly always go astray in this old form.

86. tibi parituram: a proceleusmaticus in the fifth foot, but Bentley's *parturam* is not improbable.

87. quid igitur? It is, I think, just to concede to Ritschl that *quid* is the ablative *qui* with paragogic *d*; 'with what then?' Ussing holds that **quid** is the accusative and makes *gravida* govern *quid*, comparing 2. 3. 16, *et quod gravida est viro et me quod gravida est.* He compares the Greek κυεῖν τι and *Most.* 1. 2. 17, *gnarures hanc rem.* That would be possible if Plautus had written *puerum* and *insaniam*, but the interposition of an accusative between two ablatives is impossible. The transcribers of the Hadrianic age, who abolished this paragogic *d* in most cases, left it standing where they misunderstood it to be something else. Here they thought *quid igitur* stood for *quid igitur est?* Servius on *Aen.* 4. 229, though he misquotes the passage, testifies to the truth of

puero; on the words, *gravidam imperiis*, he writes, *Sic Plautus in Amphitruone: uxor tua non puero sed peste gravida est.*' See Note on *quod*, 1. 3. 7 supra. As to the long final syllable of *igitur*, it is either lengthened owing to the strong stop caused by the change of speakers, which was Ritschl's view, or else the passage is corrupt. There is no support for the view that the syllable was really long in Plautus.

89. **malum**, 'thrashing.' *Malum* often in Plautus means the punishment of slaves: for the pronunciation cf. vs. 71 supra. Such a remark as Sosia's was calculated to awaken the wrath of a woman in Alcumena's case.

91. Sosia retorts on his mistress. But not daring to say openly that she deserved *malum*, a thrashing, he turns it off by saying that she, as a pregnant woman, ought to get *mālum*, an apple, to eat when she feels sick. But it is very doubtful whether the verse can stand as it appears in the MSS. Allowing that *mālum* may denote 'the pleasing *punishment* that women bear,' *oportet* is not rightly joined to *mālum dari*, and *mālum* jars with *animo male esse occeperit* in the next verse. I do not think any of the suggestions mentioned in the Critical Note are likely. Perhaps,

Enimvero praegnati oportet et mālum et malvam dari.

Mallows were a wholesome food with medicinal effect. Hor. *Carm.* 1. 31. 16; *Epod.* 2. 58; Mart. 10. 48; Arist. *Plut.* 544, *σιτεῖσθαι ... ἀντὶ μὲν ἄρτων μαλάχης πτόρθους.*

92. **animo si male esse occeperit**, 'if she begins to feel sick.' *Animo male esse* is a common phrase, cf. 5. 16. It seems to have especially denoted, to feel sick in the stomach. *Pseud.* 4. 1. 42, *Credo animo male est Aedibus.* SI. *Quid iam?* PS. *Quia edepol ipsum lenonem evomunt. Rud.* 2. 6. 27, *Perii, animo male fit: contine quaeso caput.* CH. *Pulmoneum edepol nimis velim vomitum vomas.* And more generally of feeling unwell or faint; but sickness is meant here.

95. **quid tibist?** 2. 2. 37 supra.

96. **concinnat**, 1. 3. 31 supra.

97. **ted ibi**, 'when first did you notice that you began to be affected by it?' viz., by black bile. For *implicari*, of being caught in diseases, cf. Mart. 1. 79. 2, *Ureret implicitum cum scelerata lues;* Lucr. 6, 1232, *Implicitum morbo;* Liv. 2. 3. 40, *Praetor gravi morbo implicitus.* The vulgate *tibi sensisti impliciscier* is not tolerable. Ussing says it means 'that your bile began to be disordered,' but if *bilem* is understood from the previous verse, *atram* must be understood also, and that would make nonsense; secondly, *impliciscier* does not mean to begin to be disordered, or anything like it. *Implicisci* is the inceptive of *implicari*. It occurs nowhere else in really classical Latin, but Fronto *ad M. Caes.* 13, quotes a passage from an old poet which contains the word, but the passage is a very obscure and corrupt one.

100. **hac noctu**, 1. 1. 250 *supra.* **qui sumus**, a free construction, *κατὰ σύνεσιν.*

101. **tetuli pedem**, 2. 2. 84 supra. Cf. Catull. 14. 22, *Vos huc interea valete, abite, Illuc, unde malum pedem tulistis; Most.* 2. 2. 39, *in hasce aedes pedem Nemo intro tetulit semel ut emigravimus; Men.* 2. 3. 30, *in hanc urbem pedem Nisi hodie, numquam intro tetulit;* Ter. *And.* 4. 5. 13, *numquam huc tetulissem pedem.* Surely these parallels establish *tetulit* here if parallels can establish anything; yet LG, Ussing, and Leo keep *intuli.* **ut**, *postquam*, 'since,' a sense *ut* often bears in Plautus, *Most.* 2. 2. 40. **etiam**, 'yet.' Cf. *As.* 2. 4. 38, *Scyphos quos utendos dedi, Philodamo rettulitne?* LIB. *Non etiam. Pers.* 4. 4. 78, *Nihil adhuc peccavit etiam.*

102. **Quid eat**, 2. 1. 6 supra.

106. **ut commeminit**, 'to the best of her recollection.' **prodigiali Jovi**, 'to Jove, god of prodigies.' In Greek, *ἀποτροπαίῳ*, 'the averter,' would probably be used; but *ἀποτρόπαιος* is generally applied to Apollo, as Ar. *Av.* 61, *Ἀπόλλον ἀποτρόπαιε τοῦ χασμήματος, = averruncus.* Ussing remarks that *Jupiter Depulsor*, as the averter of prodigies, is mentioned in Inscriptions, Orelli, *Inscr.* 1230, 5621. He cites *τεράστιος* from Lucian, *Tim.* 41.

108. **conprecatam opportuit.** Ussing remarks that *esse* is invariably omitted. Langen corrects him, p. 54, quoting *Trin.* 1092, *Most.* 1093, *Bacch.* 819, *Cas.* 4. 1. 8; but neither Ussing nor Langen notices that in all the passages they quote the verb is passive. The constructions of *oportuit* in Plautus are (1) with infinitive present or past, as *Aul.* 2. 2. 3, *quem dividere argentum oportuit; Amph.* 3. 2. 63, *Primum cavisse oportuit ne diceres.* To this class belongs *comprecatam (esse)*

here. (2) With perfect infinitive passive personal, the auxiliary being generally, but not always, omitted, as *Aul.* 4. 10. 24, *at non missam oportuit; Cas.* 4. 1. 8, *cenam iam esse coctam oportuit.* (3) With the perfect infinitive passive impersonal, as *Most.* 5. 1. 42, *Factum iam esse oportuit; Merc.* 4. 1. 25, *Dictum oportuit; Pers.* 3. 3. 43, *Dum stas reditum oportuit.* **mola salsa**, the cake sprinkled with salt, commonly used in sacrifices, and often mentioned along with tus. Both of these things were used as offerings to avert evils portended by dreams. Martial, 7. 54, describes how he spent a fortune trying to avert the omens portended by the evil dreams a friend of his dreamed about him, *Consumpsi salsasque molas et turis acervos.* Cf. Tibull. 1. 5. 14, *Ipse procuravi ne possent saeva nocere Somnia ter sancta deveneranda mola.* The ablatives are instrumental, denoting the means by which the prayer was offered. So Hor. *Carm.* 1. 30. 3; *vocantis ture te multo Glycerae;* so Plin. 13. 2, *ture supplicare;* Catull. 64. 24, *mero compellare* (*meo* MSS.).

109. **Vae capiti tuo**: one of the commonest retorts in Plautus, often used by a person stung by a rude or sarcastic remark to which no fitting repartee suggests itself. Cf. *Mil.* 2. 3. 54, *Tum mihi sunt manus inquinatae.* Sc. *Quidum?* PA. *Quia ludo luto.* Sc. *Vae capiti tuo.* PA. *Tuo istuc, Sceledre, promitto fore.* **Tua istuc refert, si curaveris**, 'it is your interest to see to it,' namely, to sacrifice to the gods. But there is no rudeness in this remark, and the next line shows that Sosia's reply *was* rude, and the passage from the *Miles* just quoted shows that in Sosia's reply there was almost certainly a similar retort. Hence the conjecture of Palmerius, *tuo istuc erit nisi curaveris*, which, if we read *re erit*, will be near the MSS., and give a fair sense, 'that woe (which you imprecate on me) will really befall yourself, unless you look to it.' This might be taken as a threat of personal violence, or as a mere prediction of misfortune if Alcumena neglected to appease the gods. It was customary in retorts to leave the door open to a double interpretation. Cf. *Mil.* 2. 3. 15: Sc. *Di te perdant.* PA. *Te istuc aequomst ... quoniam occepisti eloqui*, where see Tyrrell's note. In *Mil.* 4. 5. 10: PY. *Verum oppressit.* PA. *Deos sperabo teque:* the *ostensible* meaning of the reply is 'we will trust in the gods and you'; the *real* meaning is 'we will hope that the gods will crush you also'

(*oppressuros*). Here Alcumena understands Sosia to threaten her.

110. **iterum**: the first time was at vs. 87. **iám hic in**: this is an anapaest; *iam*, unelided in the first syllable of a resolved arsis; *hic*, short as usual. **inclementer dicit**, 'speaks rudely.' *Pseud.* 1. 1. 25, *Cur inclementer dicis lepidis litteris? Rud.* 1. 2. 26, *Aut qui inclementer dicat homini libero;* cf. *Rud.* 3. 4. 29; *Truc.* 2. 7. 44. **sine malo**, 'without being punished for it,' cf. 89 supra.

111. **Tace tu** (Sosia). **tu dic** (Alcumena).

112. **Ah!** very often begins a speaker's words at the end of a line: see Ter. *Phorm.* 5. 3. 26: *And.* 5. 3. 1: *Ad.* 1. 2. 32, etc.

113. **etiam id tu scis**, 'do you actually know that?' Cf. 141 infra, *etiam id credis*, 'do you actually believe that?'

quippe qui: 'why, you told me yourself.' See note on 73 supra.

114. **expugnavisses ... occideris**, 'how you had stormed and how you slew.' Both these tenses are of course legitimate, and the variation is Plautine. See notes on 1. 2. 25, *Prol.* 74.

115. **tute istic**, 1. 1. 212 supra.

116. **ubi ego audiverim**, 'where should I have heard it?'

117. **roga** forms a pyrrhic, as many dissyllabic imperatives in Plautus and Terence owing to the influence of the verbal and metrical accent, as *mane, cave, abi, redi, vola, ama. Puta* remained a pyrrhic in the best age, as *Pers.* 4. 9, *Hoc puta non iustum est.* The scansion *Hánc rogá. Me quidem praesente* is not possible. Luchs has clearly shown that the accent never falls on the first syllable of *quidem* in trochaic verses in Plautus, and in iambic trimeters only when it is in the first foot; in iambic septenarii in the fifth foot also.

118. **mirum quin.** An ironical phrase, of frequent occurrence. 'It's a wonder he won't contradict his master.' *mirum quin* and *mirum ni* (or *mira sunt ni*) are both common in Plautus, but their usages are quite different: *mirum ni* or *mira ni* states a supposition which would account for a given state of facts; 'it's a wonder if such a state of things is not the case.' See 1. 1. 129. So *Capt.* 4. 2. 42—

Mirumque adeost ni hunc Aetoli sibi fecere agoranomum.

But *mirum quin* is invariably used sarcastically of a thing which is represented to be perfectly impossible; *Most.* 2. 2. 62—

TR. Ait illum hoc pacto sibi dixisse mortuom.
TH. In somnis? TR. Mirum quin vigilanti dicerot,
Qui abhinc sexaginta annis occisus foret,

where see Sonnenschein's note. It is in this sense Horace has *Sat.* 2. 1. 54, *mirum Ut neque calce lupus quemquam neque dente petit bos.*

119. **Vera vólo loqui te.** The first two feet are as indicated by the pointing; trochee and tribrach, not dactyl and trochee, cf. 124 infra.

121. **quom ... interrogas,** 'seeing that you ask me such a question.' *Quom* with the indicative is almost equal to *quoniam*, and is of common occurrence in Plautus. One case of this, that is *quom* after verbs of rejoicing, has been mentioned above, 2. 2. 10.

124. **credis ŏo fit.** Trochee and spondee, not dactyl and spondee.

125. **proinde ut,** 2. 2. 53 supra.

129. **dedisse** owing to the metrical accent, which is much stronger at the beginning of the verse than elsewhere, is pronounced as a tribrach. Next to the first foot, the fifth foot of septenarii allows the greatest influence to the accent: the second syllable of *vicissatim* is shortened in this place, *Stich.* 4. 1. 27,

Nós potius onerémus nosmet vicissatim vŏluptátibus.

130. **ita animatus fui,** exactly our 'I was so minded,' 'I intended.' So *moratus.*

131. **Istuc.** The first syllable of *iste* is shortened under the same circumstances as the first syllable of *ille*, *Prol.* 148 supra, i.e. when a short monosyllable precedes, making up together with that first syllable the arsis or thesis of a foot. Mueller *Plaut. Prol.* p. 330 *seqq.*

132. **ego quidem.** Ussing has an important note here. The fact that *ego* is sometimes expressed along with *equidem* tells against the view formerly entertained that *equidem* is derived from *ego quidem*, a view denied by Priscian (16. p. 1033), who held *equidem* to be a stronger form of *quidem*, which is practically enclitic. The following passages are quoted by Ussing, where *ego* is expressed with *equidem*, *Bacch.* 3. 3. 33; *Merc.* 2. 1. 40; Ter. *Heaut.* 4. 1. 19; Sall. *Cat.* 51. 55, *Jug.* 10. 6, 85. 26; Cic. *de Orat.* 2. 6. 25.

The idea must, however, have prevailed that *equidem* was derived from *ego quidem*, as it was almost invariably joined with the first person. Bentley (on Ter. *Heaut.* 4. 1. 19, *Ad.* 5. 3. 65) stated that it was always joined with the first person of the verb before the age of Nero. Ussing quotes against him Sallust, *Cat.* 52. 11. 16; Varro, *R. R.* 1. 5. 1. Ussing also adds the following four passages from poetry to refute Bentley, four passages, I must say, most unfortunately chosen. Virgil *Aen.* 10. 29, *Equidem credo mea vulnera restant*, where *equidem* is to be joined with *credo;* (Cf. *Georg.* 1. 415; *Aen.* 4. 12; 6. 849). Pers. 5. 45, and Lucan 8. 824, being of the age of Nero, do not tell against Bentley's view. There remains only Propert. 2. 31. 5,

Hic *equidem* Phoebo visus mihi pulchrior ipso
Marmoreus tacita carmen hiare lyra,

where *Phoebus* should be inserted instead of *equidem*, a correction proposed on the ground that *marmoreus* has no noun to agree with it.

The only passages in Plautus where *equidem* is testified by MSS. and demanded by the metre, where it is not joined with the first person, are *Aul.* 2. 1. 18; (?) *Epid.* 4. 2. 33; *Pers.* 4. 3. 76.

133. **manĕ,** vs. 117 supra.

136. **Istam,** vs. 131 supra.

137. **quid hoc sit hominis?** 'What sort of a creature is this?' See 2. 1. 28 supra. The general term *hominis* expresses vagueness and uncertainty on Amphitruo's part. For *homo*, 'human creature,' applied to, or including, a woman, cf. Varro, *Men. Sat.* (p. 174 Riese), *viz duo homines decem mensibus edolatum unum reddunt puerum;* Ov. *Fast.* 5. 620, *Quo bos ex homine est ex bove facta dea;* Plin. 28. 9. 33, *dulcissimum ad hominis camelinum lac.*

140. **enim vero,** 'well, certainly,' 2. 2. 26 supra.

144. **pro cerrita circumferri?** 'to be purified as a lunatic.' The derivation of *cerritus* is uncertain. It has been connected

with *Ceres*, *gerrae* (nonsense), *cerebrum*. But Preller is probably right in connecting it with the old word *Cerus*. *Cerus manus* in the *Carm. Saliare* meant *creator bonus* according to Festus, hence *cerritus* would be the same as *larvatus*, 'possessed by a spirit,' 'uncanny.' Vaníček (1109) curiously derives it from the root of ἐπικάρσιος, 'one-sided,' 'cranky.' *Circumferre* (*hostias* according to Ussing, who refers to Preller, *Rom. Myth.* p. 301, 371) meant to carry victims round a piece of land with the object of purifying it, hence, by a well-known Latin inversion, the passive verb means 'to have victims carried round one,' 'to be purified.' Hence the verb *circumferre* came to mean simply 'to cleanse,' 'purify,' Virg. *Aen.* 6. 229, *Idem ter socios pura circumtulit unda.* Servius on that passage quotes from Plautus *pro laruato te circumferam*, i.e. *purgabo*, probably referring to this passage from memory. **edepol qui**, vs. 72 supra.

145. **laruarum plenast**, 'full of hobgoblins,' 'swayed by sprites,' *laruae*, hence *laruatus*, 'bewitched.' Cf. Chaucer, *Miller's Tale*, "I crowche the from elves and from wights." *Larua* is always three, *laruatus* four syllables in Plautus.

146. **Em tibi pateram, eccam**, 'there 's the cup, see.' As none of the editions with which I was working, neither Weise, nor Ussing, nor Goetz-Loewe, nor Leo, mentions that it had been proposed to give these words to Thessala, I fancied I was original in proposing to do so. But I find that in many old editions this certain arrangement is adopted, though who was the first to make the alteration I have not, as yet, been able to discover. The arrangement is given by Lambinus, Schmieder, and others. *Em* is regularly joined with dative, as *em tibi!* 'take that,' of a blow, or repartee: accusative as *em clavim*, 'there's the key,' *Most.* 2. 1. 72, or both accusative and dative as here. One of the prettiest emendations in Plautus made by Leo is based on this use of *em*. *Aul.* 4. 7. 12:—

Em, mater mea,
.... Tibi rem potiorem verbo: clamat parturit.

where the MSS. give *video* for *verbo*. *Em* is only another form of *en*, Greek ἦν, ἦνι. It is not to be confounded with *hem*, the exclamation of surprise or emotion.

146. **Cedo mi**, 'hand it here': *cedo*, plural *cette*, as in the common phrase *cette dextras*. **nunc iam**, always trisyllabic in Plautus, though whether it is derived from *nunc iam*, or merely a lengthened form of *nunc*, as *etiam* may be of *et*, and whether it is to be written as one word or two, I leave to philologers to decide.

150. **praestrigiatrix**, 'witch,' 'sorceress.' *Praestrigiator* occurs *Aul.* 4. 4. 3, etc.; *praestigiae*, 'cheating,' *Capt.* 3. 3. 9. The Plautine MSS. vary between *praesti-* and *praestri-* (the Ambrosian gives *praestri-*, *Poen.* 5. 3. 6, *Truc.* 1. 2. 32). The spelling *praestri-* is now generally preferred. The derivation is uncertain; it is generally connected with *praestringere*, 'to dazzle,' hence 'to bewitch.' Possibly it may be connected with *strix*, 'the vampire,' the familiar of witches. Cf. Propert. 4. 5. 17, *Consuluitque striges nostro de sanguine.* The first syllable in *striges* is long, *Pseud.* 3. 2. 31, *Non condimentis condiunt sed strigibus*, though it is short in Propertius and Ovid. The derivation from *praestringo* was, however, clearly present to Caecilius when he wrote (209 Ribb.) *ita omnes meos dolos fallacias Praestrigias praestrinxit commoditas patris.*

154. **omnes**, nominative; **congeminavimus**, 'we have all doubled.' *Congeminavimus* is practically intransitive, but it may be better to write the line thus:—

Nunc si patera pateram pariet, omnes congeminabimur.

And this seems right, for what is the force of the perfect *peperit?*

155. **postulat**, 'wants'; ἀξιοῖ, 'makes it her aim.'

156. **Unde haec igitur est, nisi abs te quae mihi dono datast?** 'From whence came this, unless (it be) the one that you gave me?' I think the construction, which is slightly irregular, but perfectly legitimate and intelligible, has been misunderstood. See Crit. Note.

159. **Opus mist istuc exquisito**, 1. 3. 7 supra.

160. **Quid tibist**, 2. 2. 37 supra.

161. **Id quod est.** Cf. Catull. 10. 9, *Respondi, id quod erat; Epid.* 1. 1. 19, *Quid tibi vis dicam, nisi quod est;* Hor. *Sat.* 1 6. 60, *sed, quod erat, narro*, according to the reading of some MSS. In Ter. *Her.* 5. 3. 3, *Visum est. Certen? Cérte. Deus sum, si hóc itast. Verum réperies*, we should, I think, read simply *est* for *itast*. **cum cruciatu.** *Cum* is often used in a

retort, which conveys a threat. Cf. *Capt.* 3. 5. 23; *As.* 2. 4. 6. When an adjective is joined to *bono* or *malo* the preposition may be omitted. So *malo tuo*, 1. 1. 167, 212 supra. nisi apparet, 'unless it is forthcoming.' Cf. *compareant*, 2. 1. 85.

163. captas, used like *temptas*, above, to catch in one's words; exactly, 'you are trying to catch me.' quia tute praecucurristi. *quia* is often in Plautus, 'in that,' 'the fact being,' *Cas.* 2. 3. 11, *uxor me excruciat quia vivit.* See Langen, p. 54 *sqq.*

164. praecucurristi. It is characteristic of archaic Latin to retain the reduplication in this verb: so *admomordi*, Frag. *Aul.* ap. Gell. 7. 9. But the reduplication of *curro* is kept in some authors of the best age, as Caesar.

165. post hanc. I regard this emendation as certain. Sosia has the *cistula* in his hands, as *hinc* in the previous verse shows; an accusative denoting *cistulam* is wanted, otherwise *obsignasti* would infallibly refer to *eam*, i.e. *pateram*, making nonsense of the passage: *posthac* cannot stand, for, as Langen has shown, *posthac* never refers to doing any single action after another, but refers to a course of conduct continued through a time: generally it is like our expression "*for the future.*" *Poen.* 2. 2. 14, *ego faxo posthac dei deaeque ceteri contentiores mage erunt:* see Langen, p. 258 *sqq.*

169. pergam exequi, 'I will go on inquiring into the matter.' Ussing quotes the following passages, which show that *pergam exequi* is quite sound: Liv. 6. 14. 13, *exsequebantur quaerendo ubi tantae rei furtum occultaretur;* Id. 9. 16. 4, *exequuntur quaerendo a consule legati, quonam pacto crederet;* 22. 3. 2, *quae cognosse in rem erat, summa omnia cum cura inquirendo exsequebatur;* 25. 29. 10, *exequentibus sciscitando quae acta cum Romanis essent.* But the strongest testimony is *pergam exquirere*, 4. 1. 7 infra.

172. accubui, *κατελίθην*, at supper.

174. argumenta, 'her proofs' that I was here before. If *argumentum* is read with J, it would mean, probably, 'let her tell her story,' *argumentum* being often the plot or subject of a story or picture. See Sonnenschein on *Most.* 1. 2. 86. Cf. 5. 1. 35.

177. me ad mortem dedit: 'has done me to death.' *dare* in Plautus often represents the *τίθημι* not the *δίδωμι* root. So is the phrases *dare turbam, dare pugnam, sic dabo*, etc.

181. vir ego tuos sim? 'I your husband?' The subjunctive is used in denying by an expression of astonishment a statement made by another. Cf. infra, 2. 2. 186, *Quid ego tibi deliqui si quoi nupta sum tecum fui?* AMPH. *Tun mecum fueris?* Cic. *ad Quint. Frat.* 3. 1, *Ego tibi irascerer? ... ego te videre noluerim?* Ussing quotes *Asin.* 1. 4. 21, *Putem ego? Truc.* 615, *Quid? manus vicerim?* Cf. also Ter. *Hec.* 4. 1. 9, *Vir ego tuos sim? And.* 5. 4. 12, *hic vir sit bonus?* Mr. Purser adds Cic. *Att.* 2. 12. 1, *negent illi Publium plebeium factum esse!* (Tyrrell).

182. haeret haec res, 'matters are come to a pretty pass,' 'we have come to a deadlock.' The phrase is not uncommon in Plautus. *Pseud.* 4. 2. 27, *Periī: nunc homo in medio lutost. Nomen nescit: haeret haec res; Trin.* 4. 2. 59, *Haeret haec res, si quidem ego absens sum quam praesens longior.* It is varied in *Pseud.* 1. 5. 8, *Occisa est haec res, haeret hoc negotium.*

183. qua istaec propter. For this tmesis of *quapropter* cf. Ter. *Hec.* 3. 3. 4, *Qua me propter exanimatum citius eduxi foras;* Hor. *Sat.* 2. 6. 95, *quo, bone, circa; Trin.* 4. 1. 14, *disque tulissent; Pers.* 2. 2. 28, *quoi pol cunque; Cas.* 2. 6. 18, *per pol saepe peccas.* These were no doubt all usual tmeses: there is no trace in Plautus of the artificial illegitimate tmeses of Ennius.

185. tibi deliqui, 'how have I behaved badly by you?' For this *dativus incommodi* cf. the joke in *Aul.* 4. 4. 8, ST. *Nihil equidem tibi abstuli.* EU. *At illud, quod tibi abstuleras cedo.*

186. Tun mecum fueris, supra, 181.

187. saltem tute si pudoris egeas sumas mutuom. 'Assume a virtue if you have it not,' *Hamlet*, Act 3. Sc. 4, a passage so like this that it almost forces one to suppose that Shakespeare had seen this play represented on the stage in some form, or had read a translation of it.

188. facinus, 'conduct.' *Facinus*, when it became specialised to mean *bad* conduct, always denoted a deed of violence; it never meant a scandalous crime, *flagitium.* It was originally

a neutral word denoting simply a thing done (*facio*), as in *Mil.* 2. 4. 24, *Nimis mirum est facinus quomodo haec hinc potuerit transire*, and *Rud.* 1. 2. 73; and in Cicero even *praeclarum facinus*, *rectissimum facinus* occur. quod ... insimulas, 'which you accuse me of.' *Insimulo* sometimes took two accusatives, person and thing; cf. infra 227, *meo viro sic me insimulare falso facinus tam malum*. So *accuso*, *Trin.* 1. 2. 59, *Si id me non accusas*. nostro generi non decet, 'becomes not my family.' *Decet* is often joined with a dativo in old authors, see 3. 4. 24.

189. captas, 'if you try to catch me in unchastity you will fail to catch me.' *Captare* is joined with a genitive in imitation of *accusare*, *damnare*, with genitive.

191. Propemodum, 'rather!' portu Persico, 1. 1. 250 supra.

192. adsentiant: both *adsentio* and *adsentior* were used in the best age. For a full catalogue of deponents used with active forms in old Latin see Langen, pp. 59-68. Cf. note on 3. 2. 3.

194. We have hiatus of the last syllable of *Amphitruo* here, 5. 1. 23 and 29. I suspect Plautus may have been influenced by the Greek form *Amphitruon* in all these passages.

195. tamen, cf. 1. 3. 44 supra. This delicate use of *tamen*, referring to an adjective expressed, or thought implied, is among the niceties of the Latin language. Propertius, 2. 4. 10, *Unde tamen veniant tot mala caeca via est*, 'dark is the path whence so many evils come, yet they come.' Virg. *Aen.* 4. 329, *Si quis mihi parvulus aula luderet Aeneas qui te tamen ore referret*, 'though far away.' Virg. *Ecl.* 10. 31, *Tamen cantabitis, inquit, Montibus haec vestris*.

tuam rem curet. *Curare* is also used with dative in Plautus, *Mil.* 2. 6. 2, *civili negotio curat*, where see Tyrrell's Note. fungatur: *fungi* always takes accusative in Plautus; generally in Terence, who only once uses it with ablative, *Ad.* 4. 3. 12. *utor* in Plautus and Terence usually takes abl., seldom acc. *abutor* ('to use up') is joined by both only with acc. *frui* takes abl. the only time (*As.* 5. 2. 66) it occurs in Plautus: in Terence it has accusative once, abl. four times. *Vescor* does not seem to have been certainly used by either

Plautus or Terence, but in old Latin, as well as later, it sometimes took an accusative, *Accius* 218 (Ribb.), *dapem*, 189, *facinus*. *Potior* took either genitive (1. 1. 33 supra), acc. (*Rud.* 1. 3. 7), or abl. (*As.* 5. 2. 66).

196. subditivo, 'counterfeit,' 1. 2. 35.

198. praestrigiator, 150 supra. frustratur, 'bemocks,' befools.'

199. matrem familias. *Iuno pronuba* was the patron saint of marriage, the prototype of matronly virtue, the goddess presiding over the wife's department of the household; by her it was proper for a married woman to swear. Cf. Juv. 2. 96, *Et per Iunonem domini iurante ministro*.

familias, archaic genitive. In this word only, and only in the phrases, *pater familias*, *mater familias*, was this old termination preserved. The genitives *escas*, *monetas*, *Latonas* are cited from the *Odyssey* of Livius Andronicus; *terras*, *fortunas* from Naevius. Ritschl has introduced it into several passages of Plautus to avoid hiatus, as *formas* in *Mil.* 4. 4. 12. See Note on *Arg.* 2. 1 supra.

201. ut: there is an ellipse before these words, 'So may she bless me.' Such an ellipse was not uncommon. Ussing quotes Liv. 22. 53. 10, *Ex mei animi sententia, inquit, ut ego rem publicam p. R. non deseram*. On the other hand the clause beginning *ut* is sometimes omitted, as Prop. 3. 15. 1-3; Hor. *Sat.* 2. 2. 124, the prayer being expressed.

204. Es: the second person of *sum* is always long in Plautus. Even when the *-e* suffers apocope after a short vowel, the long quantity is retained: as *Mil.* 3. 1. 30, *umbrā's amantum*; *Asin.* 3. 1. 8, *satis dicaculā's amatrix*. Mulier es, audacter iuras. Ussing remarks that the poets often accuse women of readily perjuring themselves. He might have enlarged on this commonplace. In *Mil.* 2. 5. 47, Philocomasium makes a solemn promise, and immediately, as a matter of course, breaks it, the comment on which is *Muliebri fecit fide*. Propertius, 1. 15. 35, and elsewhere, tells us that Cynthia was a habitual perjurer, using awful imprecations on her eyes if she were not telling the truth. Horace *Carm.* 2. 8. 9, tells us that Barine seemed to find it profitable to perjure herself by the host of heaven.

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205. **proterve**, *prŏtervus* in Plautus and Terence, where the metre shows the quantity; so *prŏfecturus* from *proficisci*, *Trin.* 1. 2. 112: Plaut. also has *prŏficiscor*, and similarly varied between *prŏfiteor* and *prōfiteor*, Brix, *Capt.* 3. 1. 20. Neither *confidentem* nor *protervus* lose their bad sense here, but virtue may be self-confident and forward.

206. **Enim verbis proba's**, 'Yes, you are modest in words!' See on *enim*, 2. 2. 26 supra. *Probus* often 'modest,' opposite of *improbus*, 'bold.'

207-210. The finest lines in the play.

208. **cupidinem**: masc. as often, Hor. *Sat.* 1. 1. 61.

209. **cognatum concordiam**, 'good will towards my relatives.' *Cognatum* is, of course, objective, as the other genitives are. **pudicitiam et pudorem**, 'chastity and modesty.'

210. **ut** is trajected out of its place owing to the necessities of the metre. See Crit. Notes on *Prol.* 9, *Prol.* 32, supra, for Plautine trajections. **morigera**, an excellent word, denoting the chief virtue of a good wife, that of conforming her will to her husband's and being ever ready to make his likings her own. Lucretius can find no better word when in some of his most beautiful lines he describes the winning ways which a woman of inferior beauty may possess: 4. 1274 *seqq.*—

> Nec divinitus interdum, Venerisque sagittis
> Deteriore fit ut forma muliercula ametur.
> Nam facit ipsa suis interdum femina factis,
> *Morigerisque modis* et munde corpore culto,
> Ut facile insuescat te secum degere vitam.

Cf. also the fine lines Ter. *Andr.* 1. 5. 57 *seqq.* **munifica sim bonis, prosim probis**, 'be bounteous in kind services, do you good with my goodness.' *Bonis* and *probis* are, of course, neuters used as nouns. See on Hor. *Sat.* 2. 3. 223, *gaudens Bellona cruentis*. The good wife is described in *Prov.* 31. 12, "She will do him good and not evil all the days of her life."

211. **examussimst optuma**, 'a pattern of perfection.' We are told by Nonius that *amussis* meant a carpenter's rule. *Most.* 1. 2. 19, *Aedes factae probe examussim; Men.* 50, *Ut hanc rem vobis examussim disputem; Mil.* 3. 1. 37, *Inest in hoc amussitata sua sibi ingenua indoles*. The same idea is in the words

of Ausonius, *Parent.* 5. 8 (of his grandmother), a lady of the old school, who *Ad perpendiculum seque suosque habuit: perpendiculum* being a carpenter's plumb-line.

212. **delenitus**, κηληθείς, 'bewitched.' *Cist.* 2. 1. 41, *Tu me delenis: propter te haec pecco.*

213. **ne tu te usu perduis**, 'don't let another man usurp your title to yourself.' **usu**, 'by prescription,' by undisputed possession for a time, ownership was acquired: by allowing the false Amphitruo to be considered the true one much longer, the true Amphitruo would really lose his title to the name. See on 1. 1. 221, *me pugnis usu fecisti tuom.*

214. **ita nunc homines inmutantur**: 'people are so altered'; an expression of which Terence has a reminiscence, *Eun.* 2. 1. 19, *adeon homines immutarier ex amore!*

216. **quid ais**: 1. 1. 210 supra.

220. **causam dicere quin**, 'to show cause against,' was a common phrase. **multem matrimonio**, 'amerce you of your marriage.' *Multare* took an ablative of the thing of which a person was deprived. Cf. *multabo mina, Trin.* 3. 2. 82; *poculo multabitur, Stich.* 5. 4. 43.

221. **convĕnit**, 'agreed,' 'done!' 1. 1. 71; *Cas.* 2. 3. 54.

222. **hos**, slaves with baggage.

226. **illi meo viro**, 'that husband of mine.' Cf. *illi patri meo, Prol.* 46, if the reading be sound.

227. **insimulare**: 188 supra.

228. **Naucrate**. If the reading is sound the last syllable is long, and Plautus, in forming an ablative from a Greek word in -ης, may have thought it more proper to make the final -e long than short. This use of a Greek proper name is not of the same sort as those ablatives in -e, apparently long, discussed by Mueller, *Plaut. Prol.* p. 15-18; in the majority of these cases -i or -ei should be substituted for -e; *mortei, Mil.* 3. 1. 112; *sortei, Cas.* 2. 7. 5; *partei, Men.* 3. 2. 3, etc. Lachmann on Lucr. 1. 739, says, "quae apud Graecos in -e, mittunt eorum ablativi produci solent," but the instances against this rule are at least as numerous as those in its favour.

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ACT III. 1.

Jupiter unfolds the further developments of the play.

I suspect that this scene, which might be omitted without loss, is not genuine. In fact all the 'explanatory' parts of the play seem to be late, and by the same hand as the Prologue. If this be so, it is probably rash to try and emend the metrical corruptions. For, as I have said before, I cannot assent to Ritschl's view that the writers of these parts fully attained to Plautus's art. Thus the very difficult question arises, *How far* did they succeed in attaining to it, in what instances fall short of it? In my Critical Notes I have, however, treated the scene as if it were Plautine.

1. **quoiei**, archaic for *quoi*, *cui*. *quoii* (or *quoiei*) "frequenti in legibus saeculi VII scriptura," Ritschl, quoted by Brix on *Trin.* 2. 2. 77.

2. **idem**, of change in the same person as usual.

3. **superiore ... cenaculo**, 'in the top attic,' by way of joke for the sky. Ennius, *Annal.* 68 (Mueller), *cenacula maxima caeli*, though he probably used the word without any humble association. But in Juv. 10. 86, *rarus venit in cenacula miles*, the sense of 'garret' is clear. Varro, *L. L.* 5. 162, says the upper part of the house was called *cenacula*, *postquam in superiore parte cenitare coeperunt*.

5. **quom extemplo** = *simul ac*, the moment; a common phrase. **ilico**, 'straightway.'

8. **incohatam transigam comoediam**, 'leave the comedy half finished'; literally, 'bring it to a close when only begun.' *Incohatus* is thus often used by Cicero: *Or.* 1. 2, *incohata ac rudia*; *Off.* 1. 43, *cognitio manca atque incohata*; *N. D.* 1. 20, *erat autem difficile rem tantam tamque praeclaram incohatam relinquere*, where Mayor says the perfect participle always has this meaning.

11. **contraxerim**, 'the trouble which I have created.' Cf. *Cas.* 3. 2. 31, *aliquid contrahere cupio litigi inter eos duos.*

12. **expetat**, 'fall on the head of,' 1. 2. 33 supra.

13. **memet ut occepi** would introduce an impossible anapaest: the first syllable of an anapaest must never be the last of a polysyllable.

14. **adsimulavero**: for this tense see on *Prol.* 53 supra.

16. **igitur demum**, 'then at length,' 1. 1. 56 supra.

17. Abraham denies that **in tempore** is Plautine. He states that Plautus uses either *temperi*, which he has twenty times, or *per tempus*, which he has five times, or *in ipso tempore*, which he has twice. In the only other passage where the MSS. preserve *in tempore*, *Capt.* 4. 2. 56, it is corrupt: Abraham adds *ipso*—

Quantúmst hominum optumum óptume in [ípso] tempore
ádvenis.

Terence uses *in tempore*, not *temperi*. This scene may be even later than Terence.

18. **quod gravida est**, 'the child she is pregnant with': a very strange use. An equally strange construction follows: **viro**, 'by her husband,' **me**, 'by me.' I am not able to quote any parallel to either of these, for *quid igitur*, 2. 2. 87 supra, is probably no parallel to the first, and these lines form the strongest objection to the authenticity of this scene.

20. **continuo** seems rather to mean 'close' than 'immediately.' There is no other instance of this meaning of *continuo*, which is always of continuity of time, 'immediately'; but the adjective *continuus* is used of space as well, and it is not impossible *continuo* may have had that meaning too.

ACT III. 2.

Alcumena, driven wild by Amphitruo's charges, declares her intention of leaving him. Jupiter in the guise of Amphitruo apologises to her for what Amphitruo had said, and is forgiven.

1. **aedibus**: for the accentuation see on 1. 1. 191.

2. **argutam**, i.e. *argutam esse*. The infinitive of exclamation. **argutam**, 'accused of'; so *arguere* is often used by Plautus. He makes rather a good joke on the word, *Pseud.* 2. 4. 56:—

Ecquid argutust? CH. Malorum facinorum saepissume.

where the play is on the adjective 'shrewd,' and the participle 'accused.'

3. **testat clamitat,** 'protests and rants.' The asyndeton is most strictly Plautine; *Prol.* 13 supra. I have no doubt of the truth of this emendation, which is in fact the reading of the MSS., save that it gives *t* for *r*, and *t* for *c*, both extremely common exchanges in MSS. **testat,** for the later *testatur*, is in keeping with archaic usage, a striking feature of which is the large number of verbs used with an active form, which in later times were only deponent. A very long list of these verbs will be found in Tyrrell's note to *Mil.* 2. 2. 17. The most common of them is perhaps *opinc*, often changed by the transcribers to *opinor*. We have in this play *contemplo*, 1. 1. 287; *tuto*, 2. 2. 19; *morigero*, 3. 3. 26; *partio*, 4. 3. 1.

5. **susque deque esse habituram,** 'that I will think it of no consequence.' Cf. Cic. *Att.* 14. 6, *de Octavio susque deque*, in which judgment Cicero made a very false estimate of character. Laberius 29 (Ribb.), *nunc tu lentus, nunc tu susque deque fers.* The Greek phrase ἄνω καὶ κάτω is *not* used in this way.

6. **perpetiar ... insimulatam.** The construction of *patior* with an accusative participle is a good one. Cf. Accius 365 (Ribb.), *exulare similis, sistis pelli, pulsum patimini; Inc. Fab.* 68 (Ribb.), *Ignominiae se dolore victum non potuit pati; Phorm.* 2. 1. 74, *egone illam cum illo ut patiar nuptam unum diem.* I have often wondered whether *patĕre* could be worked in to mediate the contending readings, *patet* and *patere* in Hor. *Sat.* 2. 2. 29:—

> Carne tamen quamvis distat nil hac magis illa,
> Imparibus formis deceptum te patere! Esto.

If we accept Madvig's view that *magis* means 'a dish,' I should certainly read *patere*.

7. **quin ... deseram:** this depends on *faciam* in the previous verse. "I won't act so as not to desert him"; "I most certainly will desert him." Cf. *Mil.* 2. 3. 12, *non enim faciam quin scias;* 1. 1. 244 supra, *Tu me vivos hodie numquam facies quin sim Sosia.*

9. **nolle esse dicta:** so the common phrase *nollem factum*, 'I am sorry for it.' *Ad.* 5. 113, *nollem huc exitum.*

11. **si me illam amentem ad sese studeam recipere,** 'If I am anxious to recall that distracted creature to her senses.' *amentem* is clearly right, in my judgment, for *amantem*. Alcumena is driven out of her wits by the false charge. *amantem* has no point. For *amens*, of people driven wild by anger, cf. Accius 450 (Ribb.), *Heu cor ira fervit caecum, amentia rapior ferorque;* Catull. 64. 197, *amenti caeca furore* (of deserted Ariadne); Virg. *Aen.* 4. 203, *amens animi, et rumore accensus amaro. Amentem* is demanded by *ad sese*, 'to herself,' *i.e.* to her senses. Cf. the phrases *apud se esse, penes se esse;* and ἔξω ἑαυτοῦ, ἐντὸς ἑαυτοῦ.

13. **negotium exhibuit,** πράγματα παρέσχεν, 'got him into trouble.'

16. **Et:** continuative of Alcumena's speech, vs. 9.

17. **conloqui,** with accusative, as 1. 1. 185.

18. **quo te avortisti?** 'whither have you turned yourself away?' The editors generally prefer *quor;* but in the other passages where the phrase occurs, *Truc.* 2. 4. 7, Titin. 93 (Ribb.), no MS. gives *quor*, though in the citation from Titinius, all MSS. save one give *quoa;* but I think this looks like a beginning of *avortisti*. Still *quor* may be right. **ingeni** ingenium, 'my nature's nature.' See Crit. Note. Cf. *indolem ingeni, Mil.* 3. 3. 47.

19. **osa sum.** This passage is quoted by both Priscian, 9. 4. p. 517, and by Nonius p. 148, for this auxiliary form of *odi*, the only passage in classical Latin where it occurs, though *perosus* and *exosus* are both usual.

20. **Heia autem inimicos?** 'how now? enemies, pray?' *Heia* is here used as an expostulatory particle. *Pers.* 2. 2. 30 *Heia!* 'Come, come,' to which Sophoclidisca replies *Beia!* 'Hum, hum.' The general use of *heia* is a particle of encouragement, of cheering, or urging a person on, 'on with you.' If we urge a person on to some better course, the particle becomes expostulatory, so that the two usages harmonize. We are reminded of Shakespeare, *Pericles* Act 4. Sc. 6, "Some more, be sage," *i.e.* some *different* language. **autem,** says Ussing, is used when we repeat another person's words with wonder or contempt. He quotes *Pseud.* 305, *Metuo credere.* Ps. *Credere autem?* Ter. *Eun.* 798, *Egone non tangam meam?* CH. *Tuam autem?* "quotha!"

22. **Potin ut**, i.e. *potisne est ut*, 'can you not?' The construction of *abstinere* with accusative is common in Plautus, especially with *manus;* also with *amorem*, *Mil.* 4. 7. 26; and with *se* with ablative, *Mil.* 3. 1. 49, *incommoditate abstinere me;* also with plain ablative. All these constructions are Ciceronian. Plautus also joins *abstineo* to an infinitive, as *Cas.* 1. 3. 24, *dum mihi abstineant invidere.* Horace's *abstineto irarum*, *Carm.* 3. 27. 69, has no Latin parallel.

26. **nisi sis stultior stultissumo**: a second protasis, quite in accordance with comic *abundantia.* Ussing gives several good parallels. For *stultior stultissimo*, cf. *Curc.* 4. 3. 19, *Stultior stulto fuisti.*

28. **id**, 'on that account,' 'with that object.' Cf. Soph. *Oed. R.* 1005,

καὶ μὴν μάλιστα τοῦτ' ἀφικόμην ὅπως
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι,

where see Jebb's note. This construction is more frequent in Latin than Greek. Ussing quotes *Cas.* 650, *Id huc missa sum. Mil.* 1151, *Id nos ad te venimus;* Ter. *Eun.* 1005, *Nunc id prodeo, ut conveniam Parmenonem; Curc.* 456, *Quid hoc quod te venio; Most.* 7. 3. 5, *Nunc hoc quod ad te noster me misit senex; Pseud.* 643, *Quod missus huc sum.* Cf. 1. 1. 11 supra, *Non me idem hoc luci mittere potuit.* All these are instances of verbs of motion.

purigarem. Ritschl, as he has asserted the form *iurigo* for Plautus 2. 2. 74 supra, has also reinstated *purigo.* The MSS. preserve no trace of the *-i* in an instance, but there is not the slightest doubt that Ritschl is right in restoring the longer form in 3. 3. 10 infra,

Habui expurigationem; facta pax est: optumest;

and in *Merc.* 5. 3. 4,

At ego expurigationem habebo, ne succenseat.

Cf. *Mil.* 2. 6. 17; 2. 6. 37; 3. 1. 179; *Merc.* 4. 3. 37. Less certain are 3. 2. 64 infra; *Cas.* 5. 3. 5; *Aul.* 4. 10. 61; for Plautus certainly used the contracted form *purgo*, *Stich.* 5. 3. 59, the only form known to Terence.

32. **non ... quo**, 'not that I believed you false.' *Quo* is regularly joined with negatives in this usage, *i.e.*, when a reason

is stated and denied, in which construction it is quite classical. Roby, § 1744.

33. **sum**: not elided in resolved arsis.

36. **vel rogato Sosiam**: *vel* is used in Plautus without another *vel* expressed. Ussing quotes *Epid.* 688, *Vel da pignus; Most.* 293, *Vel rationem puta;* 906, *Vel mihi denumerato*, 1074, *Vel hominem iube aedis mancupare.* It probably is used with reference to a mental ellipse, as here (either take my word), or (if you don't believe me) ask Sosia. Or perhaps it may be explained with reference to its derivation from *volo* simply as = 'if you like.'

40. **praevortier**, 1. 3. 30 supra.

41. **illud**, *ἐκεῖνο*, what follows, 'I know this, how it pained my heart.' *Illum* can scarcely refer to *iocum*, for, as Ussing well points out, Alcumena did not yet consider it a joke.

43. **veniam.** Ritschl, in his *Prol. Trin.* p. 236, condemns an anapaestic word in the second foot, but in his *Opusc.* 2. p. 473, he withdraws this opinion. There are not many, but the verse does not sound unmetrical, and the insertion of *mi* is very simple. The following lines contain anapaestic words in the second foot, *studion*, Ter. *Ad.* 3. 3. 281; *etiam*, *Phorm.* 5. 8. 38; *operam*, *Pers.* 3. 1. 44; *drachumis*, *Pseud.* 3. 2. 19; *animum*, *Capt.* 1. 2. 1; *Merc.* 4. 3. 29; *aliud*, *Trin.* 2. 457; *equidem*, *Mil.* 2. 6. 66; *equidem*, *Poen.* 3. 3. 68; *animi*, Ter. *Hec.* 3. 5. 57; *adeo*, *Heaut.* 1. 1. 61; *animo*, *ibid.* 5. 1. 39; *egomet*, *Phorm.* 1. 4. 39; *miseram*, *Ad.* 3. 4. 40; *decumo*, 1. 2. 19 supra. In all these instances a monosyllable follows; I am not able to quote an instance where the monosyllable is elided. But *Poen.* 5. 2. 133, *leno hic habitat vicinus* shows, if sound, that the monosyllable was not invariable. Cf. Brix *Trin.* 2. 3. 6, from whom the above list is, mainly, taken.

44. 'I disproved (**feci irrita**) those words of yours by my virtue.' The line might easily be mistranslated. *Irrita* (from *rata*) *feci*, 'I made null and void.'

45. **Nunc ... abstinei**, 'now, since I have kept myself free from unchaste deeds, I wish to keep clear of unchaste words.' *abstinei* (or *abstini*) is the archaic form of the perfect of *abstineo.* The old perfect of *teneo* was *tetini*, hence *abstini* in the compound. For the construction of *abstinere* in

Plautus, see on *abstinere manus*, 3. 2. 22 supra. So *penetrare se*, 'to enter,' *spernere se*, 'to take oneself off,' 'make oneself scarce.' This is a sterling emendation, but *contineit* from the same mint, 2. 2. 58 supra, rings false.

47. **tibi habeas res tuas**, the regular formula of divorce. Cf. Lex xii. Tab. *Si vir ab uxore divortit uxori res suas sibi habere iubeto eique claveis adimito;* Cic. *Phil.* 2. 28, *Mimam illam suam suas res sibi habere iussit ex XII. tabulis; clavis ademit, exegit.*

48. **iuben** is a pyrrhic, as often even before consonants, especially at the beginning of the verse. So *viden*, *abin*, *satin*, *dabin*, *potin*, *egon*, etc., are often pyrrhics even before a consonant.

49. **egomet**, *αὐτή*, 'by myself.' **pudicitiam.** This word must be pronounced as of four syllables, and I think Spengel's view that the first two syllables slurred into one is the most probable (*Plaut.* p. 84). In *Epid.* 2. 3, *Pudicitiam quisquam illae servare filiae*, there is, if the MSS. are sound, a necessity for a similar slurring: Goetz reads *quis* with Bentley. Ussing believes *pudicitia* was pronounced *pudtcia:* he refers to *Merc.* 5. 2. 5 for *amicitiam*, pronounced *amtciam*—

Vítam amicitiam cívitatem, laetitiam ludum iocum—

and to *Pers.* 3. 1. 36—

Nón ego inimicitias ómnis pluris aéstumo—

for *inimicitias* pronounced *inimtcias*. Other views, however, are held as to the scansion of these passages. Ussing also refers to *satias*, the contracted form for *satietas*.

50. **arbitratu tuo**, 1. 1. 105 supra. Amphitruo bids Alcumena dictate the oath, *praeire verbis.*

51. **uxorem**, *εἰρωνεία*, Juno really.

54. A graceful line in which the kind and forgiving nature of the true wife is well portrayed.

61. **intér eos.** The trochaic division of a dactyl is generally limited to a preposition with its case, as *inter*, *propter*, and to a trochee at the beginning of a line. **in gratiam**, 'to friendship,' 'good-will.' Lambinus quotes Ter. *Eun.* 1. 1. 14, *In amore haec omnia insunt vitia, iniuriae Suspiciones inimicitiae inducias Pax bellum rursum.*

62. **bis tanto amici**, 'twice as great friends.' *Bis tanto* is properly used with comparatives; but, as Ussing points out, it is also used with positive statements. He compares *Merc.* 293, *bis tanto volui quam volui prius.*

64. **eadem si isdem purgas**, 'if you apologise for offences like these in such terms as these, I must put up with them.' This expresses not only forgiveness for the past but for the future. So long as you make such an ample and welcome apology as that you have just made (50-53), I must tolerate your sayings. The late editions with one accord read *idem* (or suppose *iedem* to be the same as *idem*), which gives a weaker sense: 'if you, who have brought the charges, also apologise for them.' It is not the fact that Amphitruo made an apology simply, but that he made such a solemn and satisfactory apology that pleases Alcumena. There is nothing gained, there is something lost by changing *iedem*. For Ritschl's *purigas*, see on 3. 2. 28 supra, and Crit. Note on this line.

65. **vasa pura**: for offering to the gods, infra, 5. 1. 74.

66. **apud legionem**: if *apud* is sound, it must be slurred as one syllable; it cannot be treated as a pyrrhic here, that would involve the consecution of dactyl and anapaest. But *ad* is not unlikely. Cf. *Prol.* 133 supra; *Merc.* 1. 3. 2.

71. **adeo** = *autem*, 1. 2. 6 supra. **ipsus** indicates a farther instance of fooling; instead of getting his luncheon he should be befooled himself.

72. **atque aperiuntur aedis.** *Atque* is often used in comedy announcing the approach of some new comer on the stage, whose arrival is not unexpected. Here Sosia's arrival was expected, and it was to be expected accordingly that the door would be opened for his approach. Cf. *Asin.* 1. 2. 19, *Atque eccam inlecebra exit tandem;* Ibid. 2. 3. 23, *Atque hercle ipsum adeo contuor.*

ACT III. 3.

Jupiter, in the guise of Amphitruo, gives orders first to Sosia, then to Mercury.

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1. **assum.** Probably the Plautine form for *adsum*, otherwise one of Plautus's worst puns would be spoilt, *Poen.* 1. 2. 67,

[redacted]

Milphio, heus, ubi es? MI. *Assum* apud te eccum. AG. At ego *elixus* sis volo.

2. It is safest to insert Sosia before optume with Leo. But I am very much inclined to think it should be inserted after advenis. Sosia might have fallen out before Sos. iam. This division of the anapaest would be in ordinary words illegitimate, but proper names were to a great extent *legibus solutae* in respect of these metrical niceties.

3. volup est, 'it is pleasing.' The MSS. here give *volupe est*, but Ritschl (*Opusc.* 450) will only admit the form *volup*, which occurs at the end of lines, *Asin. Caterva*, 1; *Cas.* 4. 2. 5; *Most.* 1. 2. 74; *Merc.* 4. 3. 3. In all the other passages it is in the phrase *volup est*, which might easily be changed to *volupe est*, and yet is only so changed here and in *Rud.* 4. 4. 132 (B); *Rud.* 4. 1. 1 (C). volup is an adverb, the opposite of *aegre*. *Mil.* 3. 1. 152, *Si illis aegrest mihi quod volup est.*

9. An id loco. *Id* is shortened, a short accented monosyllable preceding. vero, 'in sober earnest.'

10. Habui expurigationem, 'I have made an apology.' Habui seems used as in such phrases as *habere orationem*, 'to deliver a speech,' *habere sermonem*, *habere querelam*. It could not mean 'I have received forgiveness,' *expurgo* being in Plautus invariably used of the accused person clearing himself.

11. vota quae sunt. The antecedent is suppressed, as is common in Plautus. 'I will make an offering within (with those offerings, *illis*), which I vowed.' See Note on *Prol.* 106. Brix takes it as a construction κατὰ σύνεσιν, 'I will offer the offerings I vowed.'

censeo, 'I think you had best.' For a play on the different uses of *censeo*, cf. *Rud.* 4. 3. 5 *seqq.*:

PL. Censen hodie despondebit eam mihi, quaeso? TR. Censeo.
PL. Quid, patri etiam gratulabor quom illam invenit? TR. Censeo.
PL. Quid, matri eius? TR. Censeo. PL. Quid ergo censes? TR. Quod rogas,
Censeo. PL. Dic ergo, quanti censes? TR. Egone? censeo.
PL. Adsum equidem, ne censionem semper facias. TR. Censeo.

PL. Quid si curram? TR. Censeo. PL. An sic potius placide? TR. Censeo.
PL. Etiamne adveniens salutem eam? TR. Censeo. PL. Anne etiam patrem?
TR. Censeo. PL. Post eius matrem? TR. Censeo. PL. Quid postea?
Etiamne adveniens conplectar eius patrem? TR. Non censeo.
PL. Quid, matrem? TR. Non censeo. PL. Quid eampse illam? TR. Non censeo.
PL. Perii, dilectum dimisit: nunc non censet quom volo.

12. verbis meis, 'in my name,' lit. in my words, with a message from me. So *Merc.* 4. 4. 47; Ter. *Hec.* 4. 4. 98; Cic. *Att.* 16. 11. 8, *Atticae meis verbis suavium des volo*, 'kiss Attica for me.'

15. numquid vis: 1. 3. 46 supra.

16. I sane, 'go, by all means.' quantum potest, ὅσον τάχος, a very common Plautine phrase. *Potest* is intransitive, as often; *quantum potero* is also used. *Aul.* 1. 3. 40, *Quantum potero, tantum me recipiam.* Cf. Ter. *Ad.* 3. 50, *Quantum potes, abi.*

17. faxo ... sit: 2. 1. 44 supra.

19. hisce: Crit. Note. frustra sunt duo, 'are both mistaken.' Cf. the common phrase *ne frustra sis*; Hor. *Sat.* 2. 3, *ne te frustrere*, 'don't make any mistake about it.' In all test passages in Plautus the final *-a* is short, and *ne frustra sis* several times ends a verse: *Rud.* 4. 3. 30; 4. 7. 29; *Pers.* 1. 3. 60; *Men.* 4. 3. 18; or, which is the same thing, the first half of a septenarian iambic, *Merc.* 3. 1. 30.

20. probe, 'they make a proper mistake.' *Probe* is used like our 'properly' when used as a cant phrase. So *probe madulsa*, *Pseud.* 5. 1. 7, 'properly drunk'; *tactus probe*, *Pseud.* 5. 2. 13, 'properly swindled.' See on 1. 1. 128. *Pulcre* is used much the same way.

22. It is best to write tam etsi. See note on *Prol.* 24.

24. commentus sis. For the elision of *s*, see 1. 1. 257 supra.

Act III. 4.

Mercury appears in answer to Jupiter's summon[illegible] and announces his intention of taking his stand on the ro[illegible] and driving Amphitruo off by drenching him from above.

2. ut. There is hiatus at the end of the first half of the verse, as in vs. 17, 21 infra. Several short syllables also are found in this position. These licenses are freely allowed in iambic septenarii and octonarii.

6. me adfore: *Prol.* 32 supra; Virg. *Aen.* 3. 310; 8. 477; 3. 346.

7. decedere. Abraham requires *de* before *via*, as in vs. 1, and for this purpose he omits *est*. *De* is generally used, and Abraham may be right. *Trin.* 2. 4. 80, *Decedam ego illi de via de semita.*

8. eius dicto imperio sum audiens, 'I am obedient to his best and will.' *Dicto* and *imperio* are separate datives governed by *audiens*. Ussing explains the construction to be, *eius imperio sum dicto audiens*, as two lines above, *Ego sum Iovi dicto audiens*. No doubt *dicto audiens* became a formula, practically equivalent to *obediens*, governing another dative, as *audiens dicto iussis magistratuum*, Nep. *Ages.* 4; Cic. *Verr.* 2. 5. 32, *Syracusani vobis dicto audientes sunt*. But here we have an earlier idiom *before dicto* and *audientes* have coalesced into a single idea, and where *dicto* is governed by *audiens;* just so *imperiis* is governed by *audiens*, *Truc.* 123, *tibi servio atque audiens sum imperiis*, and here *imperio* is added to *dicto* without a copula, the absence of which is characteristic of ancient Latin as we have seen, especially of ancient formulae, *Prol.* 13; 1. 1. 39 supra. And no doubt *dicto, imperio audientem esse* was the full phrase of which *dicto audientem esse* was a shortened and later form. Plautus uses *dicto audiens* for *dicto obediens*, *Pers.* 3. 1. 71, *As.* 3. 1. 40.

13. modo ... bono, 'with due moderation.'

16. coronam. The garlands worn by banqueters are often referred to. Hor. *Sat.* 2. 3. 256, *pptus ut ille* (Polemon) *Dicitur ex collo furtim carpsisse coronas.*

17. escendere. The preposition *e* seems to have been specially used in compounds denoting climbing or soaring. *Evehi* is 'to soar'; *eluctari*, 'to struggle up'; *erepere*, 'to crawl up,' Hor. *Sat.* 1. 5. 79.

illuc sursum, he points to the roof.

23. siquidem here, but *siquidem* is sometimes the scansion; in which case it is perhaps best to write it *si quidem*. The first syllable of *siquidem* is short in the best age. Brix denies the shortening of the first syllable in Plautus, *Mil.* 1. 1. 28, but it was admitted by Ritschl. *Siquidem* is often, though not here, demanded by Lachs's theory that *quidem* never has the accent on its first syllable save in the first foot.

24. ornatum, 'dress,' 'get up.' *Mil.* 4. 4. 67, *ornatu thalassico*, 'a sailor's dress.' qui potis decet, 'suitable for drunken men.' *Decet* governs a dative in old Latin. Cf. *generi*, 2. 2. 188 supra; *ut decet lenonis familiae*, *Pers.* 2. 2. 31; *ut vobis decet*, Ter. *Ad.* 3. 4. 45; 5. 8. 5; Lucr. 1. 885.

Act IV. 1.

Amphitruo returns after a vain hunt after Naucrates. He finds his house-door locked.

1. Naucratem quem ... erat, a well-known attraction of a nominative to the accusative of the relative. Virg. *Aen.* 1. 573, *Urbem, quam statuo vestra est; Curc.* 3. 49, *Istum quem quaeris ego sum.*

3. plateas, 'squares'; πλατεῖα, *platea*, hence *place*. perreptavi, 'crawled through'; the expression denotes slow wearisome toil. Ter. *Ad.* 4. 6. 3, *perreptavi usque omne oppidum*. myropolia: the shops of the retailers of perfumery are mentioned by Lys. *de Invalid.* 20, quoted by Ussing, as one of the haunts of idle men, along with a barber's shop and a shoemaker's shop.

4. emporium, 'the bazaar,' a general term for the business part of the town. macello, 'the meat market.' medicinis, 'doctors' shops': the termination has the same force as in *officina*. tonstrinae; barbers' shops were the most usual haunt of men about town. Hor. *Sat.* 1. 7. 3, *Omnibus et lippis notum et tonsoribus esse; Asin.* 2. 2. 76, *Verum in tonstrina ut*

sedebam infit me percontarier. In *Epid.* 2. 2. 13 *sqq.*, nearly the same catalogue of places is given:—

Per medicinas, per tonstrinas, in gymnasio atque in foro,
Per myropolia et lanienas circumque argentarias.

Catullus thus describes (55) how he sought his friend:—

Te quaesivimus in minore Campo,
Te in Circo, te in omnibus libellis,
Te in templo superi Iovis sacrato
In Magni simul ambulatione.

7. pergam exquirere. Cf. *pergam exequi*, 2. 2. 169.

8. compleverit, perhaps 'tainted,' 'stained,' like the Greek ἀναπιμπλάναι, 'to infect,' Plat. *Apol.* 32 (D). So *implere*, Liv. 4. 30.

9. amittere, 'let go,' 'dismiss.'

10. mortuom satiust, sc. *esse*. Cf. *Cas.* 1. 1. 24, *hercle me suspendio Quam tu eius potior fias satiust mortuom.* aedis occluserunt, the door of the house was left *unlocked, unbarred*, during the day, surely not *open*, as Ussing says. *Most.* 2. 2. 14, *Sed quid hoc? occlusa ianuast interdius.* occludere was the regular word for barring the door on the inside, *Aul.* 1. 2. 25, *occlude sis Fores ambobus pessulis.* See Mr. Martley, *Hermathena*, 8. 303, Sonnenschein on *Most.* 1. 1. eugepae (probably the exclamations εὖγε and παπαῖ combined and contracted), an exclamation of wonder and satisfaction combined, though often the satisfaction is ironical as here. This ironical application of the word is found *Capt.* 4. 2. 43, *Capt.* 2. 2. 24, *Rud.* 2. 4. 24: without irony, *Pseud.* 1. 2. 81.

12. The second ecquis is a pyrrhic here, as in other passages; but the ordinary scansion is also common. *q* seems to have had a shortening effect on a syllable ending in *c*. So *hic quidem* or *hiquidem* in Plautus always.

ACT IV. 2.

A dialogue between Amphitruo, knocking at the house door, and Mercury, who is on the roof, interrupted, *magno litterarum damno*, at vs. 14, by the loss of several leaves of the archetype.

1. ad is shortened like *id*, 3. 3. 9 supra, by the influence of the metrical accent on *Quis*. Quid ego sum? "What do you mean by 'it's I'?" It was customary to repeat the very words of a speaker when they appeared surprising, with the interrogative *Quid?* Ussing and Mueller (*Plaut. Pros.* p. 176) have collected a large number of instances. *Truc.* 256, *Ego sum, respice ad me.* ST. *Quid ego?* Bacch. 145, *cave malo.* LY. *Quid cave malo? Rud.* 736, *oportet esse liberas.* L. *Quid liberas?* So *Merc.* 304. 684, *Cas.* 2. 8. 17, 3. 51; *Epid.* 3. 4. 53, etc.

4. Quo modo? 'What do you mean?' an expression of surprise and indignation, like *quid est*, 2. 1. 6 supra. aetatem, 'all your life.'

5. Ita, 'yes, I'm Sosia.' So *ita* is often used. at: *at* conveys a threat, 'do you dare to ask'; *an* would be weaker, a mere inquiry. etiam, 'actually.' 1. 1. 222 supra.

7. publicitus, 'at the public expense,' δημοσίᾳ. Doors in college rooms are supplied *publicitus*; hence, perhaps, it is that the knocker is so often dispensed with, or is removed by friendly interposition.

8. quid me aspectas, stolide, "come, sir, don't sit scowling at me, or I'll brain you with the decanter"—Thackeray, *A Shabby Genteel Story*; the insolent language being used there as here, *ultro*, by the wrong-doer. quid vis tibi? a ruder and sharper form of expression than *quid vis?*

9. ulmorum Acheruns, 'death-bed of rods,' because so many rods were broken in flogging him. *Capt.* 3. 4. 117, *Vae illis virgis miseris quae hodie in tergo morientur meo.* Acheruns: the first syllable was regularly long in Plautus: see Sonnenschein's Excursus on *Most.* 2. 2. 77. The first syllable is once shortened owing to metrical accent, *Poen.* 4. 2. 9. ulmorum: elm rods were used in flogging, and are often referred to in Plautus: the ancient birch.

10. faciam ferventem, 'I'll warm you.' flagris, more commonly flagellis, 'the scourge.'

12. senecta was originally a participle, and here keeps its participial construction. So Lucr. 3. 772, *membris senectis*; Ibid. 886 and 896, *aetate senecta*; see Munro's note. He quotes *aetate iuventa* from Mommsen, *Inscr. Neap.* 3833, and

apparently regards *senecta iuventa* as participles from *senesco, iuvenesco*, comparing *cretus, concretus, suetus*, etc.

mendicus malum, 'you beg a thrashing.' *Mendicare malum* is joker's license for the ordinary *malum quaerere*.

13. Cum cruciatu, 2. 2. 161 supra. verna, 'house-drudge.' The word is used here evidently as a term of abuse. Cf. the remark of Nonius, quoted on 1. 1. 26. The assonance of *verna* and *verba* is intentional. See 1. 1. 26. funditus, used with some contempt: cf. *futilis*, 'chattering.'

14. Qui, 'how so,' like *quomodo*, vs. 4 supra, *quidum*, vs. 12 supra. macto infortunio, 'because I offer you a holocaust of misery.' *Mactare*, connected with the root *mag-*, meant *augere*, to increase, enrich, bless, and was especially used of sacrificing to, and honouring the gods with sacrifices. Cf. Cic. *Vat.* 6. 17, *mactare Manes extis puerorum*; Ennius *Ann.* 260 (Mueller), *Livius inde redit magno mactatus triumpho.* Another root (*macero*), having the meaning 'to strike,' seems to have been confounded with this word. Cf. Lucr. 5. 1239, *boves ferro male mactae.* The ironical use of *mactare* is not uncommon; it is often joined with *malo, damno, infortunio.* See Munro's note on Lucr. *L. L.*, and Conington's Excursus on *macte*, *Aen.* 9. 641.

The Fragments have been sufficiently commented on in the Critical Notes.

ACT IV. 3.

Blepharo, who has been chosen arbitrator to decide which is the real Amphitruo, declares himself unable to decide. Amphitruo, almost beside himself with rage, determines to break into his house and make a promiscuous slaughter of its inmates.

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1. Vos inter vos vos partite, 'divide yourselves 'twixt yourselves,' i.e. decide for yourselves, which is the real Amphitruo. Sosia, in Molière's *Amphitryon*, decides that Jupiter is the real Amphitryon, for the simple reason that he, Jupiter, asks Nancrates and Polidas to dinner:—

Je ne me trompais pas, messieurs; ce mot termine
Tout l'irrésolution;
Le véritable Amphitryon
Est l'Amphitryon où l'on dine.

It is from this passage *Amphitryon* has derived its meaning of *host* in English. For *partio* instead of *partior*, see 3. 2. 3.

2. Neque ego. Using says a verse is wanting, for otherwise *quo neque referatur desideramus.* He is quite wrong, and the text is quite right. *Neque* was used in colloquial Latin after a positive statement, not as containing another alternative negative, but as adding a *new* negative statement. which confirms what has been previously said. See note on *neque*, 1. 1. 119. Cf. *Most.* 3. 1. 71:—

Ultro te! neque ego taetriorem beluam
Vidisse me umquam quemquam quam te censeo.

3. adsis, 'stand by me.'

8. regem: Creon, King of Thebes, whose general Amphitruo was. recta (sc. *via*) is common. me ducam, 'betake myself,' a colloquialism. Using quotes *Bacch.* 588, *duc te ab aedibus*; Ter. *Hec.* 522, *duxit se foras*; Pollio ad Cic. *Fam.* 10. 32. 1, *Balbus duxit se a Gadibus.*

9. Thessalum venificum. The Thessalians were famous for their witchcraft. Hor. *Carm.* 1. 27. 21, *Quis te solvere Thessalis Magus venenis, quis poterit deus?* Juv. 6. 611; Lucan, *Phars.* 6. 614, 519; Hor. *Epod.* 5. 45.

10. perverse perturbavit, 'turned topsy-turvy.'

12. alter. We would not use 'other' in English, therein differing from both Latin and Greek idiom. *Alius, rursus, iterum* are often superfluous in Latin diction. Hor. *Sat.* 1. 4. 102, *si quid promittere de me possum aliud vere*; Virg. *Aen.* 10. 27, where see Henry's note.

13. Indidcant ut iubet, 'fool to the top of their bent.

14. certamst, intro rumpam, 'I have made up my mind, I will break in,' is just as good Latin as *certumst introrumpere*, just as *vir bonus est credo* is as good Latin as *virum bonum esse credo.* hominem, 'human creature.' 2. 2. 137 supra.

ACT V. 1.

A thunderstorm comes on, and Amphitruo falls speechless, affected by the lightning, at the entrance of the house. The maid-servant, Bromia, comes out in terror, tells of the marvels happening within, and finding her master lying senseless rouses him. She then narrates to him the miracles she has witnessed.

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2. **confidentia.** For the short vowel see 3. 4. 1 supra; cf. vss. 3, 17 infra.

3. **consequi,** 'to make it their object.' The object is expressed in the words which follow, *ut opprimar, ut enicer.* See Note on 1. 2. 25 supra.

6. **animo malest,** 'I feel faint': 2. 2. 92 supra. **aquam velim.** The passages quoted in the Crit. Note are *Curc.* 1. 3. 3, *Mane subfundam aquolam* (of pouring water on wooden hinges to keep them from creaking); *Cist.* 2. 3. 37, *Obsipat aquolam,* 'she sprinkles water on me.'

8. **videatur.** See Crit. Note. For the potential compare *Aul.* 3. 6. 13, *Non potem ego quidem;* and the Horatian references given in note on 2. 1. 28. But the sense 'nor can any woman *seem* more miserable' is so weak that I am only kept back from reading *viduior* by meeting an equally weak passage in the Greek Comic Frag. (Kock, vol. 3. p. 437):

γνώμη γὰρ οὐδέν ἐστιν, ἡ τύχη δὲ πᾶν
ἧς ἡδὺς ὁ τυχὼν ἔστι καὶ νομίζεται.

9. **ita,** *i.e.* no wonder I feel frightened, such miracles have happened to my mistress. **sibi** is elided before *invocat;* so ō. 2. 1, *tibi* is elided before *et.* This elision of *tibi* is fairly proved by Buecheler, *Decl. Lat.* p. 113, and accepted by Leo. Leo hints this may point to some archaic form of the dative; comparing the genitive *tis* for *tui.* He adds to the passages quoted by Buecheler, *Curc.* 271; *Capt.* 558, 572; *Poen.* 5. 2. 95; *Cist.* 2. 1. 33; *Men.* 738, 827. (*Hermes* 18, p. 584 *seqq.*). There can be no doubt of the fact of this elision, which is frequent in both Terence and Plautus.

10. **strepitus ... tonuit.** By changing *propere* to *prope,* a more suitable word in every way, we get an anapaestic octonarius, not hypercatalectic, as in the ordinary reading. The

student must not be deterred by the shortening of *ut* before *valide.* This shortening of syllables, usually long, is one of the two peculiarities of Latin comic anapaestic metre; the other is the free use of synizesis. See an instance of this shortening in the Note on 1. 1. 11 supra, where Spengel's reading, *opulénto homini hoc servitus durast,* is adopted. These two licenses are the result of the forced accentuation of anapaestic verses.

14. **surgite.** The thought and inspiration of these fine trochaics was evidently caught from the *Bacchae* of Euripides, which, as we have seen, was imitated by the author before (1. 1. 203 supra), 594 *seqq.*:

βάρβαροι γυναῖκες οὕτως ἐκπεπληγμέναι φόβῳ
πρὸς πέδῳ πεπτώκατ'; ἦσθησθ', ὡς ἔοικε Βακχίου
διατιναξάντος τὰ Πενθέως δώματ'· ἀλλ' ἀνίστατε
σῶμα καὶ θαρσεῖτε, σαρκὸς ἐξαμειψάσαι τρόμον.

15. **ut iacui,** 'having fallen down.' *Ut* is used just the same way, 1. 1. 175 supra, *Lassus sum hercle e navi, ut vectus huc sum; etiam nunc nauseo,* where it is a mistake to translate *ut* 'since.' *Ut* rather means 'in accordance with the fact,' and so *ut iacui, ut vectus sum,* are equivalent to participles, 'having fallen down,' 'having come here by ship.' For the metre see Crit. Note, and for similar *numeri continuati* see *Bacch.* 4. 8. 47 (quoted by Ussing, *Prol.* p. 186):

Nunc álteris etiám ducentis úsus est qui dispensentur
Ilio capto út sit mulsum quí triumphent mílites.

16. There is something awkward in this line, and possibly the reading is not cleared up. If *etsi* were read for *iam* the verse would run smoothly, but *etsi* is far from the MSS. Perhaps the following arrangement would suit:—

Ibi me inclamat Alcumena: "i"! mea res me horrore adficit:
Erilis praevortit metus.

'Alcumena calls me, "Come!" my own concern (*i.e.* the alarm she was in, owing to the speech of the god, and the apparently burning house) appals me; (but) my fear of (not for) my lady gets the better of it.'

20. Trochaic tetram. cat. **senex.** Amphitruo probably presented himself to the mind of the author as about the age of a Roman consul, somewhere about 48 or 50. **hic:** short, as nearly always in Plautus. See on 1. 1. 146.

23. Iambic octonarian according to the reading in the text, allowing hiatus with *Amphitruo*, as in 2. 2. 194 supra, vs. 28 infra. **hic quidem**: *hic* before *quidem* is short: see 1. 1. 263 supra. Other arrangements of the latter clause are:—

(1) Goetz following Kiessling:
Amphítruo hic est quidem érus meus.

(2) Ussing following Fleckeisen:
Est Ámphitruo hic quidem érus meus.

Against this, at first sight the best arrangement, is Luchs's view, that *hic* is invariably short when it precedes *quidem* = *hiquidem*.

(3) Amphítruost hiquidem méus erus (Brix);

(4) Atque Ámphitruo híquidemst érus meus;

or,

(5) Atque híquidem Amphitruost érus meus (Luchs).

These five scansions make the clause iambic. Spengel scans it as trochaic:—

(6) Ámphitruo hic quidemst érus meus.

25. **Tua Bromia ancilla.** Brix and Ussing point out that this was the usual order. They compare *meus Mnesilochus filius, Bacch.* 342, 823; *tuum Stalagmum servom, Capt.* 868; *Cas.* 711, *nostro Olympioni vilico; Cist.* 374, *mei Lampadisci servi; Poen.* 170, *tuos Collabiscus vilicus;* Cic. *Cluent.* 8. 25, *eius Luciam filiam; Arch.* 3. 6, *eius Pio filio; Brut.* 26. 98, *cuius Caio filio.* **Bromia.** The ancients gave very fanciful names to their housemaids. Whether *Bromia* is directly derived from *βρέμω*, and denotes that the owner of the name was generally a bustling, noisy creature, or made a great fuss on this particular occasion, or derived from Βρόμιος, one of the names of Bacchus, and denoted her vinose proclivities, is impossible to say.

27. **impulit**, 'smote us.'

28. **Amphitruo.** There is hiatus after *Amphitruo* here, as 2. 2. 194, 5. 1. 23 supra.

29. **sartam mentem**, 'a whole mind.' *Sartus*, from *sarcio*, meant 'repaired,' 'in a state of repair'; hence the phrase *sarta tecta exigere*, to see that all edifices are in a state of repair, and properly roofed, which was the business of the aediles. We talk in English of a person 'having a slate off' when he is a little crazed. The idea is the same in *sartam*.* For a fine metaphorical use of *sarta tecta* cf. *Trin.* 2. 2. 36:

Sarta tecta tua praecepta usque habui mea modestia.

30. **etiam nunc**, 'once more,' *μὰλ' αὖθις.*

33. **tu idem**: *idem*, as often used of a change in the same person: of inconsistency.

40. **puerperae** is nominative to *solent*, not dative after it. Ussing was the first to point out the true construction, which is sufficiently obvious. Cf. vs. 9 supra.

42. **capite operto.** In solemn prayers to the gods the Romans covered their heads. Hor. *Sat.* 2. 3. 37, *cum vellem mittere operto Me capite in flumen*, of a person about to devote himself to death. The custom was emblematic of the unseen world, and in it appears the more spiritual nature of the Romans.

45. **absolvito**, properly 'pay me off,' then 'let me go,' 'dismiss me.' *Most.* 3. 2. 151, *omnino ut te absolvam, nullam pictam conspicio hic avem; Epid.* 3. 4. 30, *te absolvam brevi.*

47. **quisquam**, if masc., is used as a general expression; but *quisquam* in the old drama was often used with feminines, even in the accusative *quemquam* (*Rud.* 2. 3. 75, *anum quemquam, Most.* 3. 1. 78, *beluam quemquam*), so also *quis, quisque, quisquis*, and *quispiam*. See Brix's note on *Trin.* 2. 4. 8. *quis* seems to have been originally of only two terminations.

52. **incunabulis**, 'swaddling clothes' (*σπάργανα*) tied tightly round the new-born babe. *Truc.* 892, *Fasciis opus est pulvinis, cunis, incunabulis.* **colligare**, *ἐντυλίσσειν.*

54. **non metuo**, equivalent to *non dubito*, hence *quin*.

56. **iubati**, 'crested snakes,' a fabulous invention according to Pliny, 11. 122 (quoted by Ussing), but often mentioned as prodigious, Liv. 13. 4, Virg. *Aen.* 2. 206, Eur. *Phoen.* 206 (Ussing).

*Mr. Purser suggests *siccam* in preference to *sartam*. This is an excellent conjecture, and suits *saccam* of B as well or better than *sartam*; but *sarcam* of D seems to me to be clearly *sartam*. Mr. Purser remarks that *siccus* is often joined with *sanus*: as Afr. 61 (Ribb.) *sicca, sana, sobria*: Cic. *de opt. gen. orat.* 3, *sanis et siccis.* Id. *Brut.* 202; cf. Sen. *Ep.* 114. 3. Cic. *Acad.* 2. ap. Non. p. 394. Still I prefer *sartam*, as suiting the tradition of the mss. *sarcam, saccam* better, and I am not quite sure of this use of *siccus* applied to *mens*.

impluvium. Here the tank in the floor into which the rain water fell. The term is also applied to the opening in the roof through which the rain came. *Mil.* 2. 2. 4. Cf. Ter. *Phorm.* 4. 4. 26, *Anguis per impluvium decidit de tegulis.*

58. sed, resumptive, like 'well' in English.

60. recessim, 'retreating backwards.' The word is applied to the motion of a crab, *Cas.* 2. 8. 8, *Recessim cedam ad parietem: imitabor nepam.* For the form cf. *exultim, sensim, tractim, ductim, expulsim,* etc. **rursum vorsum,** 'backwards': *vorsum,* 'towards,' is superfluous, for *rursum* by itself is *re-vorsum. Rursum* or *runsum* is the older form of *rursus,* and *vorsum* is the older form of *versus,* 'towards.' Cf. *Epid.* 245, *Coepi rursum vorsum ad illas pauxillatim accedere.* Ter. *Hec.* 3. 1. 11, *rursum prorsum* is 'backwards and forwards'; *surrum deorsum,* 'up and down'; *ultro citroque,* or *retro citroque,* is 'backwards and forwards.' None of these phrases should be confounded with *rursum vorsum.* Parallel to it is *surrum vorsum, Capt.* 3. 4. 124.

66. percipit, 'seizes.' The word is used of mental emotions or maladies which seize the whole frame (*per*). Cf. *Merc.* 5. 4. 22, *priusquam percipit insania; Stich.* 2. 2. 17, *medullam ventris percepit fames.*

68. exclamat, 'calls out the name of.' Using quotes Cic. *Phil.* 2. 12. 30, *M. Brutus, quem ego honoris causa nomino, eruentum pugionem tenens Ciceronem exclamavit.*

70. consuetum, 'had consorted.' Cf. *consuetio,* 1. 2. 28. **cubitibus:** ablative of *cubitus,* fourth declension.

71. Pol me haud paenitet, 'I have nothing to complain of,' 'I am satisfied.' *Paenitet* often denotes dissatisfaction; *Stich.* 4. 1. 44, *Si duarum paenitebit, addentur duae;* Ter. *Phorm.* 1. 3. 20, *Ita plerique ingenio sumus omnes, nostri nosmet paenitet.* It is like the Homeric ἄνομαι, εἴνυμι, 'I am dissatisfied,' 'are you not content?'

72. dimidium dividere: he does not divide the *half,* he divides *all* the good. The Latin idiom is often proleptic like the Greek. *Aul.* 4. 10. 37, *dimidiam tecum potius partem dividam.* See on 4. 3. 12 supra.

73. Scaliger's suggestion *scilicet—me dividere* means: 'you may be sure I will divide,' 'of course I will divide.' *Scilicet* like *fortasse* (see on 2. 1. 76) often takes an accusative and infinitive after it in Plautus, its derivation, *scire-licet,* not yet being obscured. *Asin.* 4. 1. 42, *ita scilicet facturam:* 'of course she will do so.' *Curc.* 2. 2. 13, *item alios deos facturos scilicet:* "you may be sure the other gods will do the same." *Rud.* 2. 3. 64, *cum navi scilicet abisse pessum in altum:* "you may be quite sure he and his ship have gone to the bottom." So Lucret. 2. 809, *scilicet esse globosa.* The same construction of *videlicet* is sometimes found in Plautus and Terence, as *Stich.* 4. 1. 52, *videlicet fuisse illum nequam adulescentem:* this construction also appears in Lucretius, 1. 210, *esse videlicet in terris primordia rerum,* and in Cicero's Letters, *Att.* 5. 11. 7, *tum videlicet datas.* See Tyrrell's note on this passage and on *Quint. Fr.* 2. 6, and Munro's notes on the Lucretian passage.

76. coniectorem, 'the seer,' 'the diviner.' *Conicere* is the regular word for interpreting, explaining the portent of a prodigy. *Curc.* 2. 1. 30 *seqq.*:

> Potin coniecturam facere, si narrem tibi
> Hac nocte quod ego somniavi dormiens?
> PA. Vah! solus hic homost qui sciat divinitus.
> Quin coniectores a me consilium petunt.

ACT V. 2.

Jupiter appears in his own form, and appeases Amphitruo.

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1. tibi et tuis. *tibi* is elided, see Note on 5. 1. 9 supra.

4. multo adeo melius: *adeo* is intensive, 'yes and much better,' 'a great deal better.' See on 2. 2. 46 supra. *Adeo* is joined to *multus* even in Virgil, *Georg.* 1. 94; 1. 287, 'let me tell you,' with emphasis. **quom sum Iuppiter:** the indicative is often used with *quom* in Plautus, when an undeniable patent fact is alleged as a reason for anything, so *qui, Prol.* 30 supra.

5. usuram, 'loan.' Cf. *usuraria, Arg.* 1. 3 supra.

7. quom in exercitum: monosyllable unelided and shortened in resolved arsis, as commonly.

8. I read **duos** with Lindemann to avoid consecution of dactyl and anapaest: I doubt whether *duo* can be an iambus.

9, 10. Quite grand in their simplicity.

11. in gratiam redi, 'make up friends again,' 3. 2. 61 supra.

12. haud promeruit quam ob rem vitio vorteres, 'she has done nothing to deserve your blame.' Hor. *Sat.* 1. 6. 85, *nec timuit sibi ne quis verteret.* *Vitio*, a predicative or double dative, like *laudi.*

15. In all the plays of Terence, ω is prefixed to plaudite, both in the Bembine and other MSS. ω is supposed to denote the last speaker, the characters being designated by the letters of the alphabet in the order they appeared on the stage. In none of the plays of Plautus is this mark preserved save in the *Trinummus*, before the final word *plaudite.* Wherever it is possible to separate the final address to the spectators from the preceding words, Ussing would insert this ω, but he leaves the question open whether the final address was spoken by the actor, or by a person distinct from the actor called *Cantor.* Hor. *A. P.* 155 has the well-known words,

> Si plausoris eges aulaea manentis, et usque
> Sessuri donec cantor 'vos plaudite' dicat:

this, joined with the fact of the mark ω being found, makes it probable that the *cantor*, who had accompanied the *cantica* in the play, intoned *plaudite.* But for the testimony of Horace it would be more natural to suppose that Ω meant merely the last word or words in the play, equivalent to our *Finis.*

APPENDIX I.

THE CANTICA OF THE *AMPHITRUO*

as arranged by A. Spengel in his *Reformvorschläge*, pp. 334-338.

Note.—The vertical lines denote the endings of lines in B, the *codex vetus.*

Amph. 153-179 (1. 1. 1-25):

Qui me álter est audácior homo aút qui confidéntior,
Iuuentútis mores quí sciam, qui hoc nóctis solus ámbulem?
Quid fáciam nunc, si trés uiri me in cárcerem compégerint? 155
Inde crás e promptuária cellá depromar ád flagrum,
Nec caúsam liceat dícere neque in éro sit mihi quicquam aúxili,
Nec quísquam sit quin mé [*malo*] omnes ésse dignum députent.
Ita quási ĭncudem me míserum homines octó ualidi [*ualidé*] caedant, ‖ 159/60
Ita péregre adueniens hóspitio puplícitus [*lepide*] accípiar. ‖ 161/62
Haec éri ĭnmodĕstia cŏ͡egít me, (*anap.*)?
Qui hoc nóctu a portu íngratiís excitáuit. ‖

Non *me* ídem hŏc luci mittére potuit ? ‖
Opulénto homini hoc seruítŭs durast : ‖
[Hoc mágis miser est diuítis seruos :] ‖
(*iamb.*) ?? Noctésque diesque assíduo satis supérquest, ‖
(*anap.*) ? Quo fácto aut dicto adeóst opŭs quietus né sis. ‖
Ipsús diues óperis et éxpers labóris ‖
Quod hómini lubére accidít, posse rétur. ‖
[Aequum esse putat, non reputat laboris quid sit.] ‖
Nec aéquom anne iníquom imperét cogitábit. ‖
Ergo in seruitúte expetúnt multa iníqua. ‖
Habéndum et feréndum hoc onus ést cum labóre. ‖
Satiúst me queri íllo modó seruitútem.
Hodié qui fuerim líber, ‖
Eúm nunc potíuit patér seruitútis.
Hic quí uernā natúst queritur. ‖

Amph. 219-247 (1. 1. 64-93) :

Póstquam utrimque éxitumst máxuma cópia, ‖
Díspertití uiri, díspertiti órdines, ‖
Nós nostras móre nostro ét modo instrúximus
Légiones, item ‖ hóstes contra légiones suas ínstruont. ‖
Deínde utrimque ímperatór in medium éxeunt,
'Extra turbam órdinum cónloquontúr simul.
Cónuenit, uícti utri sínt eo praélio,
'Urbem agrum arás focos séque uti déderent.
Póstquam id actúmst, tubae cóntra utrimque íncinunt.
Cónsonat térra, clamórem utrimque éfferunt.
'Imperatór utrimque hínc et illínc Ioui
Vóta suscípere, [*post*] hórtari exércitum.
Pró se quisque íd quod usquám potest ét ualet,
'Edit, ferró ferit, téla frangúnt, boat
Caélum fremitú uirum, ex spíritu atque hálitu
Nébula constát, cadunt uólneris uí uiri.

Dénique ut uóluimus nóstra superát manus. ‖
Hóstes crebrí cadunt, nóstri contra íngruont
Ví feróces. ‖
Séd fugam in sé tamen némo conuórtitur
Néc recedít loco quín statim rém gerat.
'Animam omittúnt prius quám loco démigrent.
Quísque ut steterát iacet óptinetque órdinem.
Hóc ubi Amphítruo erus cónspicatúst [*meus*],
'Ilico equités iubet déxtera indúcere.
'Equites parént citi, ab déxtera máxumo
Cúm clamore ínuolant, ímpetu alacrí [*ópprimunt*] ‖
Foédant et próterunt hóstium cópias
Iúre iniústas. ‖

Amph. 551-585 (2. 1. 1-40) :

Age, í tu secúndum. Sequór, subsequór te.
Sceléstissumúm te arbitrór. Nam quam [*id*] ób rem ?
Quia íd quod nequést neque fuít neque futúrumst
Mihí praedicás. Ecceré iam tuátim
Facís ut tuís nulla apúd te fidés sit.
Quid ést ? quo modó ? iam quidem hércle ego tibi ístam
Sceléstam, scelús, linguam abscídam. Tuós sum,
Proinde út commodúmst et lubét quidque fácias.
Tamén quin loquár haec utí facta súnt hic,
Numquam úllo modó me potés deterrére.
Sceléstissume, aúdes mihí praedicáre id, ‖
Domí te esse núnc qui hic adés ? Vera díco. ‖
Malúm quod tibí di dabúnt atque ego hódie
Dabo ! ‖ 'Istuc tibíst in manú, nam tuós sum. ‖
Tun mé, uerbero, aúdes, erúm ludificári ? ‖
Tun íd dicere aúdes quod némo umquam homo ántehac ‖
Vidít neque potést fierí, tempore úno ‖
Homo ídem duóbus locís ut simúl sit ? ‖

Profécto ut loquór, res itást. Iuppitér te
Perdát. ‖ Quid malí sum, ere, tua éx re proméritus? ‖
Rogíane, improbe, étiam qui lúdos facís me? ‖
Meritó male dicas, si íd factumst. ‖
Verum haúd mentiór resque utí facta díco.
Homo hic ébrius est ut opínor. ‖
'Utinam ita essem! Optás quae facta. 'Egone? Tu istic. ‖
'Ubi bibisti?
Núsquam equidem bibí. Quid hoc sit hominis? ‖ Equidem
déciens dixi:
Dómi ego sum, inquam—écquid audis?—ét apud te adsum
Sósia idem. ‖
Sátin hoc plane, sátin diserte esse, ére, nunc uideor tíbi
locutus?
Vah, ‖ ápage tecd a mé. Quid est negóti? Pestis té tenet.
Nám quor istuc ‖ dícis? equidem núleo saluos récte,
Amphitruo. ‖
'At te ego faciam proínde ac meritu's ‖ út minus ualeas ét
miser sis,
Saluós domum si rédiero.
Iam ‖ séquere sis erum quí ludificas dictis delirántibus. ‖

Amph. 633-653 (2. 2. 1-21):

Satín parua rés est uolúptatum in uíta atque in aétate
agúnda ‖
Prae quám quod moléstumst? itá quoique in aétate ho-
minúm comparátumst. ‖
Itá dis est plácitum, uolúptatem ut maéror comés conse-
quátur, ‖
Quin íncommodí plus malíque ilico ádsit, bomí si optigít
quid. ‖
Nam ego íd nunc expérior domo átque ipsa dé me sció
quoi uolúptas ‖

Parúmper datást dum uirí mei potéstas uidéndi fuít mi ‖
Noctem únam modo átque is repénte abi[tiu]it a me hínc
ante lúcem. ‖
Sola híc mihi nunc uídeor quia ílle hinc abést quém ego
amó praeter ómnes. ‖
Plus aégri ex *baetítu* uirí quam ex aduéntu uolúptatis cépi.
Sed hóc me beát ‖ saltem quóm perduéllis
Vicít et domúm laudis cómpos reuénit.
Id sólatiést. ‖ dum modó laude párta
Domúm recipiát se, feram ét perferam úsque ‖
Baetítum eius ánimo forti átque offirmáto. id modó si
mercédis ‖
Datúr mi ut meús uictor uir belli clúeat, satis ‖ mi esse
dúcam.
Virtús praemiúmst optumúm, ‖ uirtus ómnis res ánteit
profécto. ‖
Libértas, salús, uita, rés et paréntes [*et*] pátria et
prognáti ‖
Tutántur, seruántur. ‖ uirtús omnia ín sese habét, omnia
ádsunt
Bona quém penést uírtus. ‖

Amph. 1060-1063; 1066, 1067; 1071-1175 (v. 1. 8 ff.).

Nec mé miserior féminast neque úlla uideatúr magis.
Ita eraé meae hodie cóntigit. nam ubi párturit, deos
síbi Inuocat,
Strepitús crepitus sonitús tonitrua. ut súbito, ut propere,
ut úlide tonuit!
Ubi quísque institerat cóncidit crepitu. íbi nescio quis
máxuma
Exsúrgite, inquit, quí terrore meo ócocidistis praé metu.
Ut iácui, exsurgo. ardére censui aédis, íta tum cónfulge-
bant.

1071 Neque nóstrum quisquam sénsimus quom péperit ‖ neque praesídimus.
Séd quid hoc? quis hic ést senex ‖ qui ante aédis nostras hic iacet?
Num nam húnc percussit Iúppiter? ‖
Credo édepol. nam pro Iúppiter sepúltust quasi sit mórtuos.
Ibo ét cognosco quísquis est.
'Amphitruo hic quidemst érus meus. ‖

Note.—This collection of Spengel's includes the less obvious metres only.

The reader will have little difficulty for the most part in making out the intended scansion from the accentuation and Spengel's own marginal notes. As for the rest, the following notes are needful:—

159, 60. Anapaestic octonarian.
161, 62. The same.
165-167. See Crit. Notes.
177. Anapaestic Dimeter Catalectic.
179. See Crit. Notes.
572. Anapaestic Dimeter.
634. See Crit. Note on 2. 2. 3.
653. Anapaestic Monometer Hypercatalectic.
1076. See Explanatory Notes.

APPENDIX II.

CONIECTURAE PLAUTINAE.

Asinaria, Prol. 14.

Ridícula res est: dáte benignam operám mihi.
Ut vós item alias, páriter nunc Mars ádiuvet.

The last line clearly ran:

Ita vós, ut alias, páriter nunc Mars ádiuvet.

or *utei alias*. *ita* regularly declares the terms on which a blessing is pronounced. The phrases *ita dí ament*, *ita dí adiuvent* are very common.

Asinaria, 2. 2. 64 *seqq.*

Lib. Túm igitur tu díues factus? Leo. Mítte ridiculária.
Lib. Mitto: istuc quod adfers aures expectant meae.

The second line being a whole foot short, we should obviously write:

Mítto: *istuc*, istúc, quod adfers, aúres expectánt meae.

The repetition of *istuc* expresses the eagerness of Libanus. So Ar. *Nub.* 657: *ἐκεῖν', ἐκεῖνο, τὸν ἀδικώτατον λέγων*. *Vesp.* 1200: *ἐκεῖν, ἐκεῖν', ἀνδρειότατον γε τῶν ἐμῶν*.

ASINARIA, 5. 2. 91.

ART. I domum. PHIL. Da sávium etiam priús quam abis.
DEM. I in cruoem.
PHIL. Immo intus potiús: sequere hac me, mí anime. ARG. Ego veró sequor.

The scansion of the end of the first line is usually set right by reading *abitis* with Bothe and Seyffert. It is much simpler to read *in in crucem*, i.e. *ime in crucem*. Cf. *Merc.* 1. 2. 72: *In hinc dierectus!* 'Get away to perdition!' This prepares for the retort in the next line which surely ran:

Immo *in te* potiús: sequere hac me, mí anime. ARG. Ego veró sequor.

In te very naturally was corrupted into *intus*. *ire intro* is Latin, not *ire intus*.

CAPTIVI, Prol. 10. 11.

iam hoc tenetis? optimumst
Negat hercle ille ultimus: accedito.

A word, and that a long word, must have fallen out in the second line after *ultimus*. That that word was *exaudire* is rendered extremely probable by *Epid.* 2. 2. 55 and 63, *Nec satis exaudiebam...coepi accedere:* by *Merc.* 4. 3. 8, 9, *exaudire hinc non queo: Accedam propius.* Such a scansion would not be allowable in Plautus's own Iambics as making an anapaest out of the last two syllables of *ultimus* and the first of *exaudire;* but the Prologue writer in this respect did not attain Plautus's rule: see note on *Amph.* Prol. 55, *omnibus iisdem verubus.*

CURCULIO, 2. 3. 9.

Tum ísti Graeci pálliati cápite operto qui ámbulant,
Qui incedunt suffarcinati cum libris cum sportulis,
Constant conserunt sermones inter esse drapetae:
Obstant, obsistunt, incedunt cum suis sententiis:
Quos semper videas bibentes esse in thermopolio:
Ubi quid subrupuere operto capitulo calidum bibunt,
Tristes atque ebrioli incedunt, eos ego nunc si offendero,
Ex unoquoque eorum excutiam crepitum polentarium.

Bibentes esse is strange Latin, and the fifth verse is enclosed in brackets by Ussing. Goetz brackets the sixth verse, and gives *libentes esse* with E, a very inferior and corrected MS. I suggest to keep *bibentes* of B, and to read:

Quos semper videas bibentes *asse* in thermopolio,

'You may see these poverty-stricken philosophers drinking in the taverns at the cheapest rate.' Cf. Varro, *Sat. Men.* p. 171, Riese: *asse vinum, asse pulmentarium.* Lucil. 5. 30 (Müll.) *asse duas ficos.* Mart. 9. 60. 22: *Asse duos calices.* Id. 1. 104. 9: *Et Veientani bibitur faex crassa rubelli; Asse cicer tepidum constat et asse Venus.* Sen. *Ep.* 94. 27: *quod non opus est asse carum est.* A sign over a thermopolium, C. I. L. I. 4. 1679, ASSIBUS HIC BIBITUR.

CASINA, Prol. 20.

Ea témpestate fidés poetarúm fuit
Qui nunc abierunt hinc in communem locum.
Sed tamen absentes prosunt praesentibus.

Prae has naturally fallen out before *praesentibus.* Read:

Sed tamen absentes prosunt PRAE praesentibus.

We thus get a striking and true sentiment. The absent poets, the dead, are better than the present, the living. The line is variously emended. Weise transposes *absentes* and *tamen:* Geppert gives *et* before *praesentibus;* Ussing reads *pro praesentibus.*

BACCHIDES, 2. 3. 45.

Forte ut adsedi in stega,
Dum circumspecto átque ego lembum cónspicor
Longum est rigorem maleficum exornarier.

Longum et B. *longum est* C D.—*strigorem* Goetz, with Dacier: a reading founded on Festus, p. 314, who explains *strigores* as *densarum virium homines.* I suspect that gloss is founded on the MS. corruption of this passage, and suggest:

atque ego lembum conspicor
Longum, *triremem*, maleficum exornarier,

'I saw a long, three-banked, rascally, piratical galley being got ready for sea.' The *t* of *triremem* became united to

longum, giving rise to *longumst: viremem* lost one *-em*, and became *virem*, corrected to *rigorem*. The ships of war in ancient times were long (*μακραί*), opposed to the tubby merchant vessels (*στρογγύλαι*). Ussing reads *trygonem*, from Gertz's emendation, comparing the galley to the *sting-ray*. The *lembus* was usually a small skiff; but there was a kind of *lembi* used in war. Curt. Ruf. speaks of *piratici lembi:* Livy, 24. 40, tells of *lembi biremes*, and although we do not read of *lembi triremes*, the exaggeration suits the invention of the slave.

BACCHIDES, 3. 1. 16.

Dé me hanc culpam démolibor ét seni faciám palam,
Ut eum ex lutulento coeno propere hic eliciat foras.

The second line is unmetrical. Ussing supplies *ille* before *eum*. Goetz reads *gnatum* with Ritschl. Better, I think, to read:

Ut *eum* ex lutulento coeno propere hinc eliciat foras.

Compare Horace *Ep.* 1. 2. 26, *Vixisset canis immundus vel amica luto sus:* Cicero in *Sallust.* 272, *Itaque nihil aliud studet nisi ut lutulentus sus cum quovis volutari:* Varro, *Prometheus Liber*, Frag. 12 (Oehler), *in tenebris ac multi vivunt: nisi non forum hara, atque homines, qui nunc plerique, sues sunt existimandi.*

BACCHIDES, 4. 4. 73.

Eáax, nimis bellus átque ut esse máxime optabám locus.

After exclamations like *eu, em, edepol, euax*, Plautus uses the accusative, not the nominative. Read therefore *bellum ... locum*, which at once sets the metre right.

CURCULIO, 1. 3. 4.

Eápse meram condídicit bíbere: fóribus dat aquam quám bibant.

The syllable *-at* of the present indicative, being the result of a contraction for *ait*, was originally long, and is generally long in Plautus. Ritschl, *Prol. Trin.* p. 185, doubts however whether *dat* was ever lengthened. I doubt whether *dat* was

ever shortened in Plautus. There are only two passages, save in Arguments and Prologues, where it is short. This passage is one of them. It should read thus:

foribus dát, aquam bíbant.

For the omission of *ut* see note on *Amph.* Prol. 12.

The other rebellious passage is *Rud.* 4. 4. 28:

Vérba dat: hoc modó res gestast, út ego dico. Quíd tu ais?

The true reading is:

Vérba dat: haec módo res gestast, út ego dico, etc.

'Modo' 'lately' was mistaken for the noun, and caused the change of *haec* to *hoc* (*hoc módo*, Mueller).

CURCULIO, 5. 2. 3 *seqq.*

PHAED. Téneo: quid negótist? PLAN. Rogita, unde ístunc habeat ánulum.
Páter istum meus géstitavit. CURC. †At mea matértera.
PLAN. Máter ei utendum déderat. CURC. †Pater uo is risúm tibi.
PLANESIUM. Nugas garris.

In the first place, we should read 'at mei matertera,' 'My father used to wear it,' says Planesium; 'but my father's aunt,' retorts Curculio. This is simpler than any of the proposed changes.

All the corrections of the third verse which I have seen wander very far from the MS. reading which I print above.

We should read, I think, *Pater* avo: *is rursum tibi:* 'My mother lent it to my father,' says Planesium. Curculio ironically retorts: 'and your father lent it to your grandfather; he in his turn passed it on to you.' To which nonsensical speech Planesium naturally replies, *Nugas garris.*

EPIDICUS, 5. 1. 21.

†Di immortales scio iussi admirer pedibus pulmunes
Qui perhibetur prius venisset quam tu advenisti mihi!

Editors have tried to get too much out of these lines. There is nothing more in them than a sarcastic statement that the winged-footed Mercury would have come faster than the

Danista; although the first line is corrupt in no less than four words, it does not go very far from the true reading, which I believe is:

Di immortales, sí Iovis iussu ad me íret pedibus, plúmipes
Qui perhibetur, prius venisset quam tu advenisti mihi!

Iovis iussu is used no less than four times in the *Amphitruó* of the errands of Mercury. For *plumipes* cf. Catullus, 55. 19:

Adde huc plumipedes volatilesque,

where Ellis takes *plumipedes* to refer chiefly to the πτερόεντα Ἔρωτα.

It might be better to take *si* as = *utinam*, and put a stop at *perhibetur*. "I wish it had been the winged Mercury that had been sent to me: he would have come sooner than you!"

The passage just corrected may give some light towards restoring a very corrupt place in

MENAECHMI, 2. 3. 78.

MEN. Ehó, Messenio, húc accede. MES. Quíd negoti est? MEN. †Susscirí.
MESS. Quid eo opust? MEN. Opus est †scio ut me dicas. MESS. Tanto nequior.

Menaechmus, elated at receiving a strange lady's invitation, here, I think, tells his slave in exaggerated language that he feels himself a god, a Jupiter. In the second of these lines, we should, I think, read:

MESS. Quid eo opust? MEN. Opust, *Iovem* ut me dicas.

The cases of *Iuppiter* are peculiarly liable to corruption: *iouĕ* is a strange word (see *Hermathena*, vol. iv. p. 449): here it borrows *ec* from *et* preceding, and loses *uĕ* before *ut*. The following passages bear out the sense I put on the line: *Curc.* 1. 3. 11, PHAED. *Est lepida.* PALIN. *Nimis lepida.* PHAED. *Sum deus.* PALIN. *Immo homo haud magni preti.* *Capt.* 4. 2. 82, *iube ... agnum adferri propere pinguem.* HEG. *Cur!* ERG. *Ut sacrúfices.* HEG. *Quoi deorum?* ERG. *Mihi hercle; nam ego nunc tibi sum summus Iuppiter.* *Pseud.* 1. 3. 92, *Pseudole, arcessse hostias, victumas, lanios ut ego huic sacrificem summo Iouí: Nam hic mihi nunc est multo potior Iuppiter quam Iuppiter.* These passages seem to me clearly to show that *Iouem* must come in here. What to make of *susscirí* I know not: for *tus fer*, *s* which I suggested cannot stand, as *s*, as Professor Tyrrell pointed out to me, invariably precedes the second imperative; as *i*, *gladium adfer.*

MENAECHMI, 5. 4. 4 *seqq.*

SEN. Quin ĕa te causa dúco ut id dicás mihi
Atque illum ut sanum fácias. MED. Perfacile íd quidemst.
†Quin suspirabo plus sescenta in dies.

The father-in-law of Menaechmus calls in a doctor to cure his supposed son-in-law, Menaechmus of Syracuse, of insanity. The last line, in my opinion, should run:

Quin súbus piabo plús sescentis ín dies,

'I will lay his evil spirit with six hundred hogs every day.' The sacrifice of a hog was a cure for insanity, and although the word used seems to have been invariably *porcus*, yet the use of the term *sues*, denoting the full-grown animal, seems in keeping with the absurd comic exaggeration of the passage. The insane person was in such cases said *piari*. *Men.* 2. 2. 14:

MEN. Responde mihi,
Adulescens, quibus hic pretiis porci veneunt,
Sacres, sinceri? CYL. Nummis. MEN. Nummum a me accipe:
Iube te piari de mea pecunia.

So *Men.* 3. 2. 51:

Aut te iubes piari, homo insanissume.

Compare Tyrrell's conjecture, *Mil. Glor.* 2. 6. 106 *seqq.*, and see Crit. Note on *Amph.* Frag. 10.

MOSTELLARIA, 4. 3. 18.

THER. Minás quadraginta ácocepisti, quás sciam,
A Philolachete. SIMO. Numquam nummum, quod sciam.

It is obvious that *quas sciam* cannot stand, and it has been altered with one consent to *quod sciam*. But the true reading is *quaspiam*. C, an excellent MS., has *quasciam*, differing only by one letter: that change of letter was caused by *sciam*

underneath: 'you received some forty minae from Philolaches.' 'Not a penny, as far as I know.' Cf. *Pseud.* 1. 5. 69, *Ecquas viginti minas ... Paritas ut a me auferas?*

PERSA, 3. 3. 30.

Ubi quid credideris, citius extemplo á foro
Fugiunt, quam ex porta ludis quom emissust lepus.

One of Plautus's many jibes at the frequent suspensions of payment on the part of Roman bankers. What gate is meant in the second line? The gate of the circus, says Ussing. Whither, then, did the hare run so fast? Into the arena? This would be to meet his foes, the dogs: for surely the hare was enlarged for a coursing match. Or away from the circus, outwards? This would be prevented, and the spectators would not see it, even if it did occur. I suggest that the hare was carried in a cage or hamper into the middle of the arena, and enlarged there for the course: and I read *ex sporta*. The *sporta* was a box or hamper of wicker-work used for various purposes, and doubtless of various sizes: fishing-baskets for instance were called *sportae*: fowls were fattened shut up in *sportae*, so tightly shut in, as only to be able to exsert their beaks to peck their food: a fragment of Sallust tells us that on some occasion unknown to us dogs were let down from walls in *sportae*: though in this passage it has been proposed to read *panes* for *canes* without the slightest warrant. Acidalius was doubtless right in reading in Merc. 5. 4. 28, *Iam obsecro hercle habete vobis cum sportis cum fiscinis* where the MSS. give the utterly unintelligible *porcis*. 'Take and keep her baskets and hamper!' the metaphor being perhaps from the sale of a donkey or mule.

POENULUS, 3. 1. 5 *seqq.*

Átque equidem hercle dédita opera amícos fugitavi semes:
Scíbam aetate tárdiores, métui meo amori moram.
Néquiquam hos procós mi elegi lóripedes tardíssumos.

No one seems to know what *procos* means in vs. 3. It seems strange that *porcos* has not been suggested: 'these lazy hogs.'

POENULUS, 3. 4. 13.

AG. Vidístis, leno quom aúrum accepit? AD. Vídimus.
AG. Eum vos meum esse servom scítis. AD. Scivimus.
AG. Rem advorsus populi † saepe leges? AD. Scivimus.

For the almost certainly corrupt *saepe* Ritschl proposed *fieri*, which Goetz accepts. Much nearer and much more likely to be corrupted would be *coepi*, infinitive passive of *coepio, coepere*, a form which I have not met elsewhere. *Men.* 5. 5. 57, *neque pugnas neque ego lites coepio.* Ter. *Ad.* 3. 3. 44, *Prius olfecissem quam ille quidquam coeperet.* *Pers.* 1. 3. 41, *Lubido extemplo coepere est convivium.*

TRINUMMUS, 3. 3. 3.

Namque hércle honeste fíeri ferme nón potest
Ut eám perpetiar íre in matrimónium
Sine dóte, quum eius rém penes me habeám domi.

Ferme is quite wrong. *Ferme* is used in Plautus in these collocations: *Ferme biennium: nemo ferme: haud ferme solet: ferme ut quisque rem adcurat suam sic ei procedunt post principia: aetas acta est ferme:* for *ferme familiariter*, *Trin.* 2. 2. 54, *firme et familiariter* is read from A, which has *ferme et*. None of these support the extraordinary use of *ferme* above: it is probable that the true reading is *per me*. 'It cannot be done honourably if I can prevent it.'

POENULUS, 1. 1. 1 *seqq.*

This passage is given in Geppert's text as follows:

AGOR. Saepe égo res multas tíbi mandavi, Mílphio,
dubias egenas inopiosas consili;
quas tu sapienter docte et cordate et cate
mihi reddidisti opiparas opera tua.
quibus pro beneficiis fateor deberi tibi
et libertatem et multas grandes gratias.
MIL. Scitumst, per tempus obuiam si est uerbum uetus.
nam tuae blanditiae mihi sunt, quod dici solet,
gerrae germanae, edspol λῆροι λῆροι meri.
nunc mihi blandidicus es: heri in tergo meo
tris facile corios contrivisti bubulos.

Here the slave Milphio, vexed at his master's empty praise

[redacted]

with nothing substantial accompanying it, says he has a proverb, for that is a regular use of *verbum* in Plautus, which will express what he thinks. But in the ordinary reading no proverb is there, but an awkward and common-place line, where the proverb ought to come: *gerrae germanae edepol λῆρος λῆρος meri*, which is about as far from the MSS. as a line can possibly be. The MSS. give for the latter part of the verse:

haedecol lyrae lyrae,

that is to say, without the alteration of a letter: *gerrae germanae: al δὲ κολλῦραι λόραι*, that is, 'loaves are lyres.' 'Give me the loaf: I can do without the flattery.' Does *edepol* occur so seldom in Plautus that the scribes of the Palatine MSS. were puzzled by it and changed it to *haedecol?* If so, what idea did they attach to this remarkable word that they unanimously substituted for it? The assonance of κολλῦραι with λόραι is characteristic of proverbs, as for instance, in the French proverbs: "songes mensonges," "qui terre a, guerre a."

This reading is, I am pleased to see, adopted by Ussing. In the edition of the *Poenulus* by Messrs. Goetz and Loewe. 1884, after this conjecture was published, the line is given from Ritschl's MS. notes:

Gerrae germanae hercle et collyrae escariae,

which the reader is at liberty to adopt if he chooses.

PSEUDOLUS, 1. 3. 117.

Quíd ais quantum térra tegit hóminum periurissime?

For *tegit*, which is the reading of the Palatine MSS., A is said to have *tetigit*. Hence Goetz reads *terram tetigit;* but though this might suit a man let down from the clouds by a golden rope, would only mean in ordinary Latin, 'came to land by sea': cf. *terram tetigimus, Amph.* 1. 1. 48. The MSS. nearly always blunder in *tetulit*, the archaic perfect of *fero* (see *Amph.* 2. 2. 101, 168), and *terra tetulit* is, beyond the shadow of a doubt, the true reading here. Cf. Hor. *Sat.* 1. 5. 41, *animae, qualis neque candidiores Terra tulit.* Id. 2. 2. 92, *Hos utinam inter Heroas natum tellus me prima tulisset.*

POENULUS, 1. 2. 31.

Soror cogita amabo item nos perhiberi
Quasi salsa muriatica esse autumantur
Sine omni lepore et † sine suavitate.

The metre is Bacchiac. Without touching on the corruptions in the first two verses, it may be remarked that the third should run:

Sine ómni lepóre et suavi suavitáte.

Compare *Pseud.* 3. 2. 9, *cenam conditam dato Hodie atque suavi suavitate condiam.*

RUDENS, 3. 6. 21.

PLES. Ego hunc scelestum in ius rapiam exulem.
Age, ambula in ius.

Plesidippus states his intention of dragging Labrax into court, to force him to make formal restitution of Palaestra and Ampelisca whom he had carried off. Such an action in Greek would be called ἐξούλης δίκη. Harpocration, p. 75. 23, ἐξούλης ὄνομα δίκης ἣν ἐκάγουσιν οἱ φάσκοντες ἐξεῖργεσθαι τῶν ἰδίων κατὰ τῶν ἐξειργόντων. No words could describe the case of Plesidippus vs. Labrax more accurately. Harpocration refers to the Ποδαγραι of the comic poet Phrynichus for the word ἐξούλης. Aristides, 2. 133, quoted by Kock, *Frag. Com. Graec.*, vol. 3, p. 524, has the remarkable words, εἰ δεῖ καὶ μῦθον λέγειν δέδοικα ἐγὼ μὴ καὶ ταῖς γραυσὶν ἐξούλης ὀφλεῖν φῇ τις ἀνὴρ κωμικός: meaning 'old women will sue us for wrongful possession if we tell stories.' Plautus not uncommonly transliterates technical Greek terms: so he has *anancaeo, Rud.* 2. 3. 23. *dica* (abl. of *dica*, 'an action') may have fallen out at the end of the line under *-diam* which ends the previous line. I propose to write

Ego húnc scelestum in iús rapiam *ἐξούλης dica.*

TRIN. 2. 4. 196 *seqq.*

Effugiet ex urbe, ubi erunt factae nuptiae:
Ibit †istac aliquo in maxumam malam crucem
Latrocinatum, aut in Asiam aut in Ciliciam.

No remedy for the deep corruption in *istac* has been found.

[redacted]

Statim, the conjecture of Brix, will not do. *Statim* (see note on *Amph.* 1. 1. 84) never means anything in Plautus but 'standing still.' I conjecture we should read *stlata : stlata* was a sort of ship. In the glossary of Philoxenus we have *stlata : πειρατικὸ σκάφον εἶδος*. Now this glossary contains many explanations of Plautine words. It was in this glossary Scaliger found *favea : παῖδες*: whence he restored *favea* in *Mil.* 3. 1. 202. And it seems that when the gloss writer calls *stlata* a 'piratical sort of vessel' he very likely had this passage before him, naturally mistaking *latrocinatum* to mean 'to carry on piracy,' a meaning it often had in later times. Its meaning here is 'to take service as a mercenary.' For the proposed derivations of *stlata* see Mayor's note on *stlataria purpura*, Juv. 7. 134. It probably meant a vessel for trafficking with foreign ports. This conjecture suits critical laws: for *l* and *i*, *c* and *t* are regularly interchanged in MSS.

STICHUS, 5. 2. 21.

Volo éluamus hódie peregrina ómnia.
Relinque: Athenas nunc colamus: sequere me.

It is impossible that this passage can be sound. *Relinque* must have an accusative: and if we punctuate after *hodie*, *eluamus* in its turn wants an accusative; and such a phrase as *eluere peregrina* is without parallel. Stichus and Sagarinus, slaves, are making cheap preparations for a banquet, as far as their means will allow them, *pro opibus nostris* (5. 4. 8). The commendation of Athens agrees with this, for Attic banquets were proverbially meagre (Lynceus, ap. Athen. 4. 131. 6). I propose therefore:

Nolo hélluemus hódie: peregrina ómnia
Relínque: Athenas núnc colamus: séquere me.

Helluare would be the naturally Plautine form for *helluari*: see note on *Amph.* 3. 2. 3. The meaning then will be: 'I vote we don't gormandize to-day: no foreign fashions for us: neat Attic fare!' *Helluemus* would be written *heluemus*; the single *l* is a common mode of spelling in MSS.: on the omission of the aspirate the change to *eluamus* would naturally follow.

TRUCULENTUS, 2. 3. 10-13.

AST. Licet. DI. Audin etiam? AST. Quid vis? DI. Di me pérduint,
Qui te revocavi: non tibi dicebam: i modo.
AST. Quid me revocabas, improbe nihilique homo,
Quae tibi [*vox*] mille passuum peperit moram.

So Spengel, and nearly so Geppert. But the true reading of the last line is clearly:

Vae tibi! *mi* mille passum pepererit moram.

Passum is a dissyllable as in *Men.* i. 2. 64. There is no *vox* in the MSS. *Quae* is *Vae*, (*Q*)*uae*, and *mi* fell out before *mille*. For the future perfect *pepererit* = *pariet* see note on *commutavero*, *Amph.* Prol. 53.

TRUCULENTUS, 2. 6. 54-59 (536 ed. Schoell).

The soldier is giving presents, which he has brought from foreign parts, to his ungrateful mistress.

STR. Mea voluptas, ádtuli eccam pállulam ex Phrygiá tibi,
Tene tibi. PHR. Hocin mihi ob labores tantos tantillum dari!
STR. Perii hercle ego miser: iam mi auro contra constat filius.
Etiam nunc me nihili pendit. purpuram ex Sarra tibi
†Attuli tuas Ponto amoenas: tene tibi voluptas mea.
PHR. Accipe hoc. abducite intus hinc e conspectu Suras.

I have written the above passage as it has been emended by various critics, save in one place, which I have obelized. *Phrygia* is a correction of Kampmann's for *pari gra* of the MSS. *Ex Sarra*, 'from Tyre,' is an emendation of Jos. Scaliger for *exarat*, and that great scholar never made a happier hit. We come now to the obelized words which I have given according to the MS. reading:

Attuli tuas Ponto amoenas.

I propose to read, adding one letter, and taking away one, in the MSS.:

Attuli, *et vas*, *Ponto maenas*. tene tibi voluptas mea.

The *maena* was a small fish, which was preserved and much eaten at Rome, and probably was thought more of in early

[redacted]

times than it was in the time of Martial. Those from the Pontus may have been a superior kind. Now *vas*, which is actually in *tuas* of the mss., is the word used for the jar in which such fish were kept. Cf. Juv. 7. 119: Quod vocis pretium? siccus petasunculus et *vas Pelamidum*.

The Hellespont from Homer downwards was famous for fish. Hermippus, enumerating the products of the various countries of the world, says, ἐκ δ' Ἑλλησπόντου σκόμβρους καὶ πάντα ταρίχη. One of the commonest proverbs among the many which the ancients used to express the idea which we express by the saying 'coals to Newcastle' was ἰχθῦς εἰς Ἑλλήσποντον. Persius (5. 134) advises an idle young fellow to take to importing sprats or sardines from the Pontus: *saperdas advehe Ponto*.

INDEX.

ab usque 1. 1. 99.
abi, pyrrhic 1. 1. 199.
ablative of agent, strange 2. 3. 18.
abstinere with accusative 1. 1. 186.
abstini, perf. of *abstineo* 3. 2. 45.
absolvere 5. 1. 45.
accent, influence of, Prol. 36; 74; 1. 1. 274; 2. 2. 129; 3. 3. 9.
accipere in threats 1. 1. 132.
accusative (*id*, *idem*) after verbs of motion 1. 1. 11.
acerbus, "untimely" 1. 1. 36.
Acheruns 4. 2. 9; 5. 1. 26.
active form of verbs usually deponent 1. 1. 287; 3. 2. 3.
adeo 1. 2. 6; 2. 2. 46; 5. 2. 4.
adferre se 3. 4. 6.
admodum quam 1. 3. 31.
aedilis, Prol. 72.
aequs in comparisons 1. 1. 139.
agere se 1. 1. 297.
-ai, genitive in 1. 1. 213.
aibam 2. 2. 29; 2. 2. 175.
aiebam 1. 1. 233.
ain, spondee 1. 1. 130; 1. 1. 190; monosyllable 2. 2. 167; 5. 1. 37.
Alcumenas, Arg. 2. 1.
Alcumēna or *Alcmena*, Arg. 1. 5.
aliud superfluous 1. 1. 117.
alliteration, Prol. 1.
alter superfluous 1. 1. 1; 4. 3. 12.
ambitio, Prol. 76.
amens 3. 2. 11.
Amphitruo, spelling of, Arg. 2. 1; age of 4. 2. 12.
Amphitruo with hiatus 2. 2. 194; 5. 1. 23; 5. 1. 29.
Amphitruo, source unknown; class of play; interpolations in; merits of; imitations of; see Introduction.
anapaest, division of, Prol. 55; 3. 1. 13; 3. 3. 2.
anapaestic metre, license of 1. 1. 12; 5. 1. 10.
anapaestic dimeters 1. 1. 11-13.

anapaestic tetrameters 5. 1. 10.
anapaestic word, second foot of senarius 1. 2. 19; 3. 2. 43.
animatus fui 2. 2. 130.
animo male esse 2. 2. 92; 5. 1. 6.
animum advortere, Prol. 95.
anno, 'last year,' Prol. 91.
antecedent, omission of, Prol. 106.
apud, scansion of 3. 2. 66.
-ar, Prol. 38.
arbiter, Prol. 16; 2. 1. 9.
arbitratus 1. 1. 105.
architectus, Prol. 42.
Arguments, date of, Arg. 1. 1; licenses in, ibid.; mistakes in, ibid.
Argus, 'Argive,' Prol. 98.
argutus 3. 2. 2.
artifices, Prol. 70.
-as, genitive in, Arg. 2. 1; 2. 2. 199.
asnum, not *adsum* 3. 3. 1.
asyndeton, Prol. 13; 3. 2. 3; 3. 4. 8.
at scin quomodo 1. 1. 202.
atque in comparisons 1. 1. 120; intensive 1. 1. 178.
atque, introducing new arrivals 3. 2. 72.
atra bilis 2. 2. 96.
attat 1. 1. 109.
attraction of antecedent 4. 1. 1.
autumare 1. 1. 165.

Bacchae of Euripides 1. 1. 203; 5. 1. 12.
Bacchanalia 2. 2. 71.
bacchiac metre: hexameters 1. 1. 10; tetrameters 1. 1. 20; 2. 1. 1; 2. 2. 1; 2. 2. 10, 16; trimeters 1. 1. 24, 25. Seyffert's law 2. 2. 19.
barbers' shops 4. 1. 5.
blatis 2. 1. 81.
Blepharo, Arg. 2. 8.
Byron quoted 1. 1. 87.

captare 1. 1. 268; 2. 2. 189.
cavea, Prol. 68.
cedo 2. 2. 146.
cenaculum 3. 1. 3.
censeo 3. 3. 12.
cerritus 2. 2. 144.
certo scire 1. 1. 117.
certum est 1. 1. 111; 4. 3. 14.
clam with acc., Prol. 65.
clanculum 1. 3. 25.
clausulae 1. 1. 83; 1. 1. 93; 2. 1. 24; 2. 2. 21.
clueo 2. 2. 15.
coetus, 'engagement' 2. 2. 25.
collus 1. 1. 291.
comparere, 'to be forthcoming' 2. 1. 85.
comparative, a stronger positive, Prol. 56.
comprecari ture 2. 2. 109.
comprimere, pun on 1. 1. 194.
concinnare 1. 3. 31; 2. 2. 96.
condignus 1. 3. 40.
coniector 5. 1. 76.
conloqui with accusative 1. 1. 185; 3. 2. 17.
conquaestores, Prol. 65.
consecution of moods 1. 1. 41; 1. 2. 25, 26.
contemplo 1. 1. 287.
continuo, 'close' (?) 2. 3. 21.
contra 1. 1. 63.

convertitur, active in sense (?) 1. 1. 84.
corrumpere oculos 1. 3. 32.
corrumptus 5. 1. 6.
covering of head in prayer 5. 1. 42.
creduim 2. 2. 140.
credo with genitive 2. 2. 40.
Creon 1. 1. 40.
cretic metre 1. 1. 65.
cubitus 5. 1. 60.
cum ... maxume 1. 1. 45; 1. 1. 273.

d paragogicum, Prol. 149; 1. 1. 115; 1. 1. 38, 39; 1. 1. 98; 1. 1. 112; 1. 1. 162; 2. 2. 87; 2. 2. 173.
dactyl, trochaic division of 1. 1. 155.
dactyl not followed by anapaest 3. 2. 8; 3. 2. 66.
dactylic word, accent on last syllable of, Prol. 94; 102; 1. 1. 191; 2. 2. 68; 3. 2. 1.
dative of 5th declension in *-e* 1. 1. 237; 1. 3. 48.
dative where genitive would be usual, Prol. 44, 82.
decet with dative 2. 2. 188; 3. 4. 25.
delenire 2. 2. 112.
deliberative present indicative, Prol. 56; 1. 1. 237.
delirare 2. 1. 40; 2. 2. 157.
detexere, metaphorical 1. 1. 140.
diaeresis bad 1. 3. 15; diaeresis in spondee 2. 2. 176; 5. 1. 49.
dicto audiens 3. 4. 6.
die, dative 1. 3. 48.
diiambic ending, Prol. 46; 1. 3. 47.
disparare 1. 3. 51.
distaedet 1. 2. 5.
divini credere 2. 2. 40.
divorce, formula of 3. 2. 47.
domo 2. 2. 5.
dormire, metaphorical 1. 1. 142.
Dryden's *Amphitruo*, Introd.
ducere se, 'to take oneself' 4. 3. 8.
ductare rationes 2. 2. 38.
duellum, trisyllabic 1. 1. 35.
duint, Prol. 72.
dum with perfect 2. 1. 54.
durare 3. 1. 1.
durus sopor 1. 1. 152.
dust in battle 1. 1. 80.

e, aphaeresis of, in *es* and *est*, Prol. 101.
-e long in *Naucrate* 2. 2. 228.
ecastor 1. 3. 39.
eccere 1. 2. 4.
eccum, Prol. 120.
ecfictim amare 1. 3. 19.
ecquis 4. 1. 12.
edepol qui 2. 2. 144.
edictare 2. 2. 184.
ego accented on last syllable without lengthening 2. 1. 56.
ego equidem 2. 2. 132.
ei, scansion of, Arg. 2. 4.
Electrus or *Electrius* = Electryon, Prol. 99.
em with accusative 2. 2. 145.
emendations in *Amphitruo*, new, Prol. 36; 45; 69; 81; 96; 141; 1. 1. 5; 1. 1. 25; 1. 1. 30; 1. 1. 80; 1. 1. 91; 1. 1. 109; 1. 1. 113; 1. 1. 152; 1.

1. 155; 1. 1. 196; 1. 1. 230; 1. 1. 232; 1. 1. 165; 1. 1. 250; 1. 1. 276; 1. 1. 303; 1. 3. 35; 1. 3. 47; 1. 3. 51; 2. 1. 2; 2. 1. 22; 2. 2. 7; 2. 2. 14; 2. 2. 97; 2. 2. 165; 2. 3. 13; 3. 2. 11; 3. 2. 43; 3. 2. 71; 3. 3. 9; 3. 4. 2; 4. 3. 1; 5. 1. 10.
enim 1. 1. 179; 2. 2. 26; 2. 2. 140; 2. 2. 206.
equidem 2. 2. 132.
erit pronounced as monosyllable, Prol. 151.
erum pronounced as monosyllable 2. 1. 40.
ès 1. 2. 204.
etiam 1. 1. 215.
eugepae 4. 1. 10.
Euripides, *Bacchae* 1. 1. 203; 4. 3. 14.
examussim 2. 2. 211.
exercere in 1. 1. 170.
exercitus, Prol. 125; 1. 3. 6.
exossare 1. 1. 164.
expedire, Prol. 5; 1. 3. 23; 3. 3. 21.
expers with ablative 2. 2. 81.
expetere 1. 2. 33.
expurigatio 3. 3. 10.

facere histrioniam, Prol. 90; 152.
facinus 2. 2. 188.
fasso, with subjunctive present 2. 1. 44; with future indicative, 1. 1. 201; 3. 4. 15; 5. 1. 55.
fieri 2. 1. 17; 2. 1. 42; 2. 2. 70.
formulae, old 1. 1. 38, 39; 3. 4. 8.
frustra esse 3. 3. 19.
frustrari 2. 2. 198.
fui, auxiliary 1. 1. 32.
funerals, images at 1. 1. 305.
fungor, with accusative 2. 2. 195.
future in apodosis after subj. present in protasis 1. 1. 297.
future perfect, Prol. 53; 2. 3. 14.

genitive, Prol. 105; 1. 1. 276; 2. 2. 40.
gerere rempublicam 1. 1. 42; 1. 3. 26.
gratiam, in 5. 2. 11.
gratum passive, Prol. 48.
gravidus with accusative 2. 3. 18.
Greek names Latinized, Prol. 99.
Greek nouns Latinized, Prol. 117.

haeret haec res 2. 2. 182.
haud vidi magis 2. 2. 47.
head shaved for thanksgiving 1. 1. 308.
Herodotus quoted, Arg. 1. 2.
hiatus, after proper names, Prol. 125; 134; 1. 2. 24; before proper names, Prol. 145; 1. 2. 9; in diaeresis of iambic octonarii 3. 4. 2; of trochaic septenarii 1. 1. 165; 1. 3. 13; 1. 3. 20; 1. 3. 25; 2. 1. 86; 2. 2. 41; 2. 2. 116; 2. 2. 170; 2. 2. 217; 4. 1. 4; 4. 1. 7; 4. 3. 16; 5. 1. 42; 5. 1. 76. At change of speakers 1. 1. 190; 5. 1. 57; elsewhere, Prol. 146; 1. 1. 7; 2. 2. 82.

hiatus of monosyllables in resolved arsis 1. 1. 91, and *passim*.
hiatus of disyllables forbidden 1. 1. 125.
hic, nom. masc., short 1. 1. 138; 2. 1. 24; long 1. 1. 146.
hic quidem, in scansion = *hiquidem* 1. 1. 263; 2. 2. 26; 5. 1. 23.
hilo 2. 1. 50.
hircea 1. 1. 277.
hisce, nom. plural of *hic* 3. 3. 19.
hoc animum advortere, Prol. 95.
hocedie 1. 1. 110; 1. 1. 306; 2. 1. 36; 2. 3. 15.
hoc hominis 2. 1. 27; 2. 2. 137.
hoc noctis 1. 1. 2.
hodie, an expletive 1. 1. 242.
Homer quoted, Arg. 1. 2; 1. 1. 159.
homo, of a woman 2. 2. 136.
hondnis 2. 2. 2.
Horace emended 3. 2. 6.
huic, spondee 2. 2. 70.

iam, by this time, Prol. 11; 104; 1. 2. 23.
iambic octonarii 1. 1. 1-6; 3. 4. 1 *seqq.*; 5. 1 *seqq.* Strong diaeresis in 3. 42; double, 5. 1. 14, 15.
icere foedus 1. 1. 241.
id with genitive 2. 2. 4.
idem istuc 1. 1. 232.
idlers' haunts 4. 1. 3 *seqq.*
igitur 1. 1. 56.
igitur demum 2. 3. 16.
ignobilis 1. 1. 286.
ignoscere with accusative 1. 1. 103.
iiicet 1. 1. 184.
ilico 1. 1. 62.
ille, illic, when first syllable may be short 2. 2. 28.
ille Iuppiter 1. 1. 307.
illi = *illic*, Prol. 133; 2. 2. 112.
illo, thither 1. 1. 49.
imperatives, dissyllabic, pyrrhics 2. 2. 117; 2. 2. 133; 2. 2. 155; 5. 1. 74.
imperfect subjunctive 1. 3. 28.
implicare, of diseases 2. 2. 97.
inclementer dicere 2. 2. 110.
incohatam transigere 2. 3. 8.
indicative in indirect questions Prol. 30.
inductu 2. 2. 25.
in mentem esse 1. 1. 26; 2. 2. 34; 2. 2. 78.
infinitive present for future 1. 1. 55.
infinitive future, archaic form of 1. 1. 56.
infortunium, 'thrashing' 1. 1. 132.
ingenium 3. 3. 18.
ingratiis 1. 1. 217.
inluceseo with accusative 1. 3. 49.
inpercere (*sibi*) 'to take care of oneself' 1. 3. 2.
insimulare 2. 2. 227.
in tempore 3. 1. 17.
interpolare 1. 1. 163.
inritare se, 'to carouse' 1. 1. 129.
ionic a minore 1. 1. 9; 1. 1. 23; anaclomenos 2. 2. 2.
ipeus 1. 1. 281.
ipeus 2. 2. 122.
ire, of time 1. 1. 35.
istic 2. 2. 74; 2. 2. 131; 2. 2. 193.

it 1. 1. 35.
-it, vicit 2. 2. 11.
ita, scansion 2. 2. 3.
ita, 'yes' 4. 2. 4, 6.
iuben, pyrrhic before consonant 3. 2. 48.
Iugulae 1. 1. 121.

lac lactis simile 2. 1. 56.
lanterna, Prol. 149; 1. 1. 186.
larvae 2. 2. 145.
lectus, 4th declension 1. 3. 15.
legio for *exercitus*, Prol. 133; 2. 2. 66.
liber with genitive, Prol. 105.
licitum est 2. 2. 72.
liquids, words with, slurred, Prol. 151; 2. 1. 34; 2. 2. 71; 2. 2. 89; 3. 2. 58.
locare operam 1. 1. 124.
locking of houses 4. 1. 10.
luci 1. 1. 11.
luciscit hoc 1. 3. 45.
ludos facere 2. 1. 21.
lumbi/ragium 1. 1. 300.

-m, hiatus of words ending in, Arg. 2. 2; 1. 2. 9.
-m, hiatus of monosyllables in, in arsis 1. 1. 171; 1. 1. 220; 1. 1. 249; 1. 1. 270; 1. 1. 296; 1. 2. 11; 1. 3. 87; 2. 2. 8; 2. 2. 99; 2. 2. 141; 3. 1. 3; 3. 2. 33; 4. 3. 4; 5. 1. 51; 5. 2. 7.
macellum 4. 1. 4.
mactare 4. 2. 14.
male, 'at a high price' 1. 1. 134.
malum, 'punishment,' Prol. 27; 2. 2. 110.
malum, monosyllabic 2. 2. 89.
malum, in reclamations 2. 1. 59.
manu, in Prol. 80; 2. 1. 14.
Mercurius, Prol. 1.
meticulosus 1. 1. 139.
mira sunt 1. 1. 278.
mirum quin 2. 2. 118.
modo bono 3. 4. 13.
mola salsa 2. 2. 108.
Molière's *Amphitruo* quoted 1. 1. 184; 1. 1. 215; 4. 3. 1.
myropolia 4. 1. 3.

Naevius emended 1. 3. 31.
nasum 1. 1. 290.
Naucrate 2. 2. 228.
ne, enclitic 2. 2. 65.
neque 1. 1. 125.
nequiter, 'weakly' 1. 1. 161.
neuter plural of adjectives = nouns 2. 2. 210.
Nocturnus 1. 1. 117.
noctu, hac 1. 1. 258; 2. 2. 98.
Nonius's archetype 3. 2. 22.
nonne 1. 1. 250.
nostrorum = *nostri* Frag. 18.
noster, 'of ours' 1. 1. 245.
numeri continuati 5. 1. 14.
numero, 'too soon' 1. 1. 26.
numquid vis 1. 3. 46.
nunciam, Prol. 38; 2. 2. 146; 4. 3. 18.

oaths, form in taking 1. 1. 223.
obiurgare 2. 2. 74.
occepso 2. 2. 41.
occillare 1. 1. 29.
occludere 4. 1. 10.
octo homines 1. 1. 7.
omission of subject with infinitive, Prol. 22.
Onions, J. H., the late 2. 1. 16.

oportet, construction of 2. 2. 108.
oppido 1. 1. 143.
opus 2. 1. 83; 2. 2. 159.
oppugnassere 1. 1. 56.
-or; imperator 1. 1. 75; *longior* 1. 3. 50.
orare, 'to plead,' Prol. 20.
ornare, 'to dress up,' Prol. 119; 3. 4. 24.
ova sum 3. 2. 19.

paenitet, haud 5. 1. 73.
palpari 1. 3. 9.
paratactic structure 1. 1. 271.
patior, with participle 3. 2. 6.
peccare, of verbal slips 1. 1. 227.
penetrare se 1. 1. 96.
percipere 5. 1. 66.
perduelles, three syllables 1. 1. 96; four 2. 2. 10.
peregri, peregre, Prol. 5; 2. 2. 214.
perpetem 1. 1. 126; 2. 2. 100.
persentiscere 1. 3. 29.
petasus, Prol. 143.
pignus, Prol. 68.
pilleum of freedmen 1. 1. 308.
Pindar quoted, Arg. 1. 2.
platea 4. 1. 3.
political allusions 2. 2. 71.
pol qui 2. 2. 73.
posse, impersonal 1. 1. 17.
potential 5. 1. 8.
potire, with genitive 1. 1. 24.
praestrigiator 2. 2. 158.
praestrigiatrix 2. 2. 150.
praequam 2. 2. 2.
praevortere 1. 3. 30.
praetimere, Prol. 29.
praeut 1. 1. 220.
present indic. with *non* for future 1. 1. 295.
pro 1. 1. 135.
pro fidem 1. 1. 222.
probe 1. 1. 128; 3. 3. 20.
proinde, Prol. 63; 2. 2. 53.
proceleusmatici 1. 1. 288; 1. 2. 1; 1. 3. 15; 2. 2. 86.
Prologue, date of, Prol. 1; other parts of play by same hand 1. 2. 1; 3. 1. 1.
promptuaria cella 1. 1. 4.
Propertius emended 2. 1. 61.
prospere, dissyllabic 1. 2. 1.
protervus 2. 2. 205.
Pterelas 1. 1. 98.
publicitus 4. 1. 7.
pudicitia, scansion of 3. 2. 50.
puns 1. 1. 214; 1. 1. 229.
purigo 3. 2. 28.
putare 2. 1. 47.

quam ob rem 2. 1. 2.
qui, ablat. used with all genders and all numbers, 1. 1. 107.
qui = *ut*, 'in order that' 1. 1. 185.
qui with *pol*, etc. 2. 2. 73.
quid, old ablative 2. 2. 87.
quid ais, 'say' 1. 1. 210; 1. 1. 264; 2. 1. 75; 2. 2. 216.
quid, with repetition of a speaker's words 1. 1. 256; 4. 2. 1.
quid est 2. 1. 6; 2. 2. 103.
quid, with genitive, Prol. 58; 1. 1. 264; 1. 1. 267; 1. 3. 4; 2. 2. 4; 2. 2. 155.
quid nomen tibist 1. 1. 210.
quid tibist? 'what's the matter' 2. 2. 37.
quippe Prol. 37.

quippe qui, Prol. 22; 2. 2. 113.
quiritare 1. 1. 25.
quis homo 5. 1. 69.
quod, in imprecations 2. 1. 13.
quoiei 1. 3. 22; 2. 3. 1.
quom, with present indicative 2. 2. 10; 2. 2. 36; 5. 2. 4.
quomodo 4. 2. 4.
quoque etiam Prol. 30.

r, effect of, in slurring vowels 1. 1. 179; 1. 2. 1.
raptare, Arg. 2. 7.
rationem ductare (*l putare*) 2. 2. 38.
-re preferred to *-ris* in termination of 2nd person singular passive 1. 1. 190.
re-, archaic lengthening in *revortimini* 2. 2. 57.
recessim 5. 1. 60.
recta 4. 3. 8.
rei elided 2. 2. 42.
resolvere 2. 2. 73.
rogā 2. 2. 117.
rumiferare 2. 2. 46.
rumificare (MSS.) 2. 2. 46.
rursum vorsum 5. 1. 60.

s elided, Prol. 20; 112; 1. 1. 257; 3. 3. 24.
sane 1. 1. 230.
sane sapere 1. 1. 295.
sarta mens 5. 1. 31.
schema, Prol. 117.
scin quam 2. 2. 39.
scipio 1. 3. 22.
scitus 1. 3. 6.
scala, ancient 1. 1. 268.
seats in theatre, Prol. 65.
secundum 2. 1. 1.
sed, resumptive 5. 1. 58.
seditio 1. 2. 16.
senecta aetas 4. 2. 12.
Septentriones 1. 1. 119.
Shakspeare quoted 1. 1. 213; 2. 2. 32; 2. 2. 187.
shortening of syllables long by position at beginning of words, Prol. 55.
sibi elided 5. 1. 9.
sic volo 1. 1. 151.
simitu 2. 1. 86.
simitur 2. 1. 86.
similis 2. 1. 56.
siquidem 3. 4. 23.
sirempse 1. 1. 295.
sis 2. 1. 40.
situla 2. 2. 39.
sive or *seu* followed by *si* 4. 1. 15.
socium and *Sosiam*, play on 1. 1. 230.
somniculosus 2. 1. 78.
Sosiā (?) 1. 1. 284.
Sotadean metre 1. 1. 14 *seqq.*
stultus, 'lewd,' Prol. 105.
sperata 2. 2. 44.
spurious, Prologue; 1. 1. 247; 1. 2; 1. 2. 35, 36; 2. 1. 84-87 (?); 2. 3; 3. 2. 16; 5. 1. 77.
statim, 'standing' 1. 1. 84; 1. 1. 122.
subjunctive, Prol. 17; 2. 2. 181; 186.
subsellia, Prol. 65.
superstitiosus 1. 1. 169.
susque deque 3. 2. 4.
suus sibi 1. 1. 115.
sycophanta 1. 3. 8.
synizesis, Prol. 90; 120; and *passim*.

tam etsi, Prol. 21.
testare 3. 2. 3.
tetuli 2. 2. 84; 2. 2. 168.
tetuli pedem 2. 2. 101.
Thackeray quoted 4. 2. 8.
theatre, first stone Prol. 65.
Thessalian witchcraft 4. 3. 9.
tibi elided 5. 2. 1.
tollere, of acknowledging a child 1. 3. 3.
tonstrinae 4. 1. 5.
torulus, Prol. 144.
tractim 1. 1. 159.
tragedy, unpopularity of, Prol. 52.
trajections, Arg. 2. 8; Prol. 9; 32; 2. 2. 49.
tres viri 1. 1. 3.
trochaic cæsura of dactyl 1. 1. 155; 3. 2. 61.
tu istic 2. 1. 26; 2. 2. 115.
tuatim, 'just like you' 2. 1. 4.
turbas concire 1. 2. 14.
tutari domi 1. 1. 198.

ubi 1. 3. 15.
ulmorum Acherunsi 4. 2. 9.
ulmus, the ancient 'birch' 4. 2. 9.
ultro, 'away with' 1. 1. 166; 'to boot' 2. 1. 43.
usque adeo 1. 2. 10.
usu facere 1. 1. 221.
usu perdere 2. 2. 213.
usus est facto 1. 3. 7.
ut omitted, Prol. 12; 1. 3. 26.
ut ut 1. 1. 243; 5. 1. 49.

vas capiti tuo 2. 2. 109.
variation of moods, Prol. 17.
variation of tenses 1. 2. 25.
vel 1. 1. 290; 3. 2. 36.
verbal nouns in *-io* governing same case as verb 1. 3. 21; other verbals so used, Prol. 34.
Vergiliae 1. 1. 121.
verna 1. 1. 26; 4. 2. 13.
Vesperugo 1. 1. 121.
vicem 1. 1. 179.
volup 3. 3. 3; 3. 4. 11.
vorsipelles, Prol. 123.
vostrorum, genitive of *tu*, Prol. 4.

Women, perjury by 2. 2. 204.

ADDENDA AND CORRIGENDA.

Prol. 17. Professor Sonnenschein remarks on venio—venerim that in early Latin the distinction between the co-ordinate question (parataxis) and the subordinate question (hypotaxis) had not been evolved.

38. animum quae loquor advortito. *ea* only, not *ad ea*, as I have inadvertently stated, is omitted. The construction of *animum advortere* with an accusative is Plautine, as the same construction of *animadvortere* is, of course, quite classical.

45. architectus (*architecton*). Professor Sonnenschein calls attention to Πλοίτων as a parallel form to Πλοῦτος, Ar. *Plut.* 727.

104. For pater meus read mĕus pater with Bothe and Fleckeisen. The latter is the usual order, and the scansion is simplified by adopting it here.

l. 1. 102. ad nos is for purposes of scansion one word. This line therefore is no exception to the rule that the fourth foot of an iambic septenarius or octonarius must be an iambus, when the fourth foot ends with a word.

l. 1. 121. Critical Note. *Dels* "or *fulguritas*."

l. 1. 129. invitavit. The only passage in Plautus where *invitare* has not this meaning is *Trin.* l. 1. 5:

Invitus, ni me invitet ut faciat fides.

l. 1. 139. meticulosus. The mss. here and *Most.* 5. 1. 52 seem to point to *metuculosus*, which LG adopt here, and Sonnenschein *Most.* l. c. B has here *metu culosus*, D *metu-culosus*, and in *Most.* l. c. DC have the u form.

l. 1. 139. *Hem* should be in italics.

l. 1. 140. de umero volt. This is Leo's reading. The mss. have:

Illic homo hoc denuo vult pallium detexere,

Read with LG:

Illic homo hodie hoc denuo volt pallium detexere.

l. 1. 155. pugnos edet: 'shall get a bellyful.'

l. 1. 170. ut primum domes. Critical Note: "Prius is intrinsically a better reading than *ut primum*"; add, "save on metrical grounds; the diiambic ending would be licentious."

l. 1. 175. ut vectus huc sum. Compare also *Merc.* 2. 3. 37: *Per mare ut vectu 's, nunc oculi terram mirantur tui*, where the meaning "since" is quite out of place. Professor Sonnenschein refers me to *Pseud.* 2. 2. 66, *nam ut lassus veni de via me volo curare*, which is quite decisive, and *Most.* 1. 3. 111, *ut speculum tenuisti, metuo ne olant argentum manus*. The meaning of *ut* in all these passages is not 'since,' but '*as is natural considering that.*'

l. 1. 290. Add *tergus* masc., *As.* 2. 2. 53, *familiarem tergum*.

l. 1. 295. non obtempero: see Prof. J. E. B. Mayor, *Class. Review*, vol. i. p. 58.

l. 1. 297. si inscendas ... poteris. Professor Sonnenschein contributes the following important note: "'*Should* you mount the chariot of Jove, you *will* scarcely be able to escape misfortune': a form of speech which is equally good Latin, Greek (ἐάν with subj.—fut. indic.) and English. It is not only common in Plautus (*Amph.* 450" (this passage), "*Asin.* 414, *Epid.* 5. 14, *Bacch.* 1004, 1172, *Poen.* 3. 4. 19; 5. 2. 125, etc.), and Terence (*Ad.* 753, *Phorm.* 229, *Hec.* 429, etc.), but also found in Lucretius (1. 570; 655; 2. 547; 481; 3. 929-948), Cic. pro *Quint.* 68, *Verr.* 2. 167, *Tusc.* 1. 29, 5, 102?), Sallust *Jug.* 42. 5; Hor. *Od.* 3. 3. 7; Virg. *Georg.* 2. 54 (*faciet* with mss.), *Aen.* 1. 374, 6. 883, and other writers. On this point *hariolantur grammatici*. I have attempted a better treatment in my Latin Syntax, § 501."

l. 2. 15. This diaeresis seems scarcely possible. Perhaps:

Prius abis quam lectus ubi tu fusti conclusit locus.

2. 2. 57. rĕvertimini. The reference to *rĕclusit* should be *Capt.* 4. 4. 10. Add *As.* 2. 2. 112:

Íllest ipsus: iám ego rĕcurro húc: tu hunc intereá tene,

where, if we recognise this archaic lengthening, there will be no occasion to alter a letter.

2. 2. 177. ad mortem dedit, 'brought me to death's door.' Cf. *As.* 3. 2. 28, *Ubi saepe ad languorem tua duritia dederis octo Validos lictores.* Ibid. 2. 4. 20, *Iussin in splendorem dari bullas?*

2. 2. 202. quo = ita ut, 'in such sort as to make me unchaste.'

2. 2. 204. ĕs. It is best to write *umbra es*, etc., not *umbra 's*, as the long quantity indicates, and this is now generally done. Cf. *As.* 3. 1. 8, *satis dicacula es amatrix.*

3. 2. 1. durare: cf. the pun in *Asin.* 5. 2. 57. AET. *Non queo durare.* PAR. *Si non didicisti fullonicam non mirandumst.*

4. 3. 14. certumst, intro rumpam in aedis. Two friends ask may not *rumpam* be subjunctive. No: compare *Merc.* 2. 4. 4:

Certumst, ibo ad medicum, atque ibi me toxico morti dabo.

For other instances of the idiom, see *Aul.* 4. 6. 10, 15. *stabile est* should have been mentioned along with the other formulae, meaning the same as *certum est*, 1. 1. 111, cf. *Bacch.* 3. 4. 25.

THE END.

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MATHEMATICS—	
Arithmetic and Mensuration	24
Algebra	27
Euclid, and Elementary Geometry	28
Trigonometry	30
Higher Mathematics	31
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Medicine	53
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GEOGRAPHY	61
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HISTORY	63
LAW	68
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French	77
German	80
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